

# The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., MAY 9, 1918.

NEW SERIES, VOL. XX, No. 19.

Dr. John Marvin Dean, one time president of the Northern Baptist Theological Seminary and pastor Second Baptist Church, Chicago, is now doing evangelistic work in the camps.

The Baptists of Kentucky are to have a Vocational Industrial school at Russell Creek, for which they are now endeavoring to raise \$200,000.00.

Rev. E. N. Value, missionary to Japan, is now on furlough in this country. He was reared at Clinton, graduated at Mississippi College and is a son of one of our former state mission secretaries.

Pastor W. A. Sullivan reports from Belzoni that the church changed from the double to the single budget this year, giving to all causes, local and general in one offering. They have increased the budget fifty per cent. The pastor's salary has been increased handsomely, all obligations paid to date and a neat sum in the treasury. The church sends the pastor to the Convention at Hot Springs.

The following figures for 1916 are furnished by the Federal Council in a report recently issued. Church members in United States: Baptists (northern convention) 1,227,448; Baptists (Southern convention) 2,711,591; Baptists (national convention, colored) 3,018,341; Disciples of Christ 1,231,404; Methodist Episcopal 3,718,396; Methodist Episcopal South 2,108,061; Presbyterians in the U. S. A. 1,613,056; Protestant Episcopal, 1,098,173.

Miss Marie Buhlmaier, who for so long has been port missionary under the Home Mission Board, has been constrained because of ill health to give up her work. She has done a large service through the years to the incoming foreign peoples, and has inspired large audiences all over the South to love and serve these immigrants. The whole South will feel the loss, and will rejoice if she gets well enough to take up the work again in a year, as is hoped.—Ex.

We have received from Bro. L. R. Burrell of Jonesboro, Ark., a copy of resolutions which it is proposed to introduce for adoption by the Southern Baptist Convention, memorializing Congress to abolish all chaplaincies in the army and navy and allowing the churches to send and support their own ministers to soldiers and sailors. This is proposed on the contention that the present plan is a violation of the principle of separation of church and state. This seems to be one of those cases when logic is one side and the trend of events and immediate necessities are on the other.

A telegram from Dr. J. F. Love of Richmond, brings the glad news that our Foreign Mission Board will have no debt to carry over. While the full million dollars so much desired and needed was not reached the amount went beyond the original apportionment. The amount received from all sources for current support was \$830,688.00. The gifts for the Judson Centennial were \$153,165. Of these amounts Mississippi gave to current support \$39,082 and for Judson Centennial \$5,181.00. This is a good deal the best we have ever done. Mississippi gave over seventeen thousand more for home and foreign missions than was given last year. We are coming! And by and by we may hope to say with Gen. Pershing "We are here!"

## Baptist Education Commission R. B. Gunter, Sec'y.

### MAY AND JUNE EDUCATIONAL MONTHS.

I. What we want during these months:

1. We want \$30,000 by June the 30th.
2. We want the churches to send in amount as soon as collected giving name of church and association.
3. We want the W. M. U. to give \$5,000; the Sunday Schools to give \$5,000; and the churches to give \$20,000. This order was approved by the State Baptist Convention in November, 1917. The contribution from the Woman's Missionary Societies and from the Sunday Schools will be counted on the apportionment for Christian Education. If the W. M. S. and the Sunday School of your church raises one-third or one-half, then the church will be expected to raise the remaining two-thirds, or one-half.

II. Why we want it.

1. Because by July the first we need \$28,000 with which to save Baptist credit. One of the banks has given us a few days of grace. And this campaign is our only hope.
2. Because ministerial and Christian student workers in our Bible schools need \$6,500.
3. Because we want you to enjoy the grace of giving to a cause which is the most potential in the Kingdom excepting the Holy Spirit.

III. How can we get it.

1. Let us pray. Many a time has the writer felt that the apportionment made to his church was larger than his people would be willing to give. But never when he would pray for the victory as late as midnight Saturday has his church failed. We have usually gone beyond.
2. Let us preach. Prayer is the heat which boils the water to make the steam which produces the power. The Master's order is, first prayer, and then preaching. If every pastor will pray long enough for Christian Education and then preach earnestly, we will score by June 30th the greatest victory ever heard of in Mississippi. Let us do something big for our Master.
3. Let us plan. Let the W. M. S. plan, organize and work for a large contribution. Let the Sunday Schools pledge by classes. Let the churches make a special offering. Give prominence to the college work every Sunday. Read and digest the literature which we are sending you. Programs and advertising matter will be mailed out this week.

### WHAT SOME ARE DOING.

1. Brother Tyler of Brookhaven, writes: "These letters will be sent out at once to those in each church who are most likely to give the matter attention." He is a member of the State Convention Board. And his association knew what they were about when he was selected. The letters which he is sending are those from our office which explain the plan and purpose of this Educational Campaign which is being conducted by the churches. Let Christian Education take its place by the side of Missions.

Brother J. R. G. Hewlett writes: "Yours to hand a few minutes ago and in reply beg to say that my lists are ready to be mailed out this p. m., etc." Another wise selection by Yalabusha Association.

II. One brother borrows \$100 to pay his subscription in full. He had paid before this check came in \$150. He says he is paying 8 per cent on this hundred dollars which he borrowed to pay December 1918 and 1919 payments. I would give

(Continued on Page Five.)

In April six Sunday School classes in Mississippi registered as having organized for service. Only two other states reported a larger number. This makes a total of 94 organized classes in the state.

The Home Mission Board reports "No debt." Thus both our boards come to the Convention with a clean slate. The total gifts to Home Missions for the year, including current support, evangelism and building loan fund, were \$652,457.00. Of this building loan received \$77,356. Mississippi gave to current support and evangelism \$31,432.

One of our Mississippi preachers, Bro. Jesse L. Boyd is chaplain of the 348th Infantry, stationed at Camp Pike, Little Rock, Ark. He writes that he will be glad for any of those wishing to see sons, brothers, husbands or sweethearts among the soldiers as they pass through Little Rock may call on him for assistance and he will be glad to show them about the camp. Address or visit him at Headquarters 348th Infantry, 19th St. and South Ave.

One of the Boston Baptist Churches recently had a Unitarian preached to supply the pulpit on Sunday. At the minister's conference next day Dr. Mayers, pastor of Tremont Temple Church offered a resolution in disapproval and requesting the exclusion from the ministers' conference of any pastor permitting its repetition. This failed of passage and Dr. Mayers notified the conference that they could seek other quarters in which to meet.

A friend sends us a page of the Camp Gordon Trench and Camp with an editorial undertaking to give due credit to the churches for their support of Y. M. C. A. war work. It strikes us that many of the Y. M. C. A. men are really trying to keep the young men loyal to the churches. It would be an unfortunate thing for the Y. M. C. A. work if occasion arises for alienating the sympathies of the church people. They are doing a work of mercy and necessity which they alone are in position to do.

This from Poplarville: A service flag with 26 stars, all of which represent boys at the front who were members of the Baptist Church here, was raised here last night. H. K. Rouse made a stirring speech, and while in action of the flag-raising "The Star Spangled Banner" was sung. Mrs. J. E. Batson made an appeal to the women of the town to enlist and do something for the boys in the trenches, and presented the service flag to the church on behalf of the Ladies Aid Society. On the honor roll is Magnus Moody who was on the Tuscania when it was torpedoed, but who was saved and is now in France.

We find these two sentences in the Chicago Standard of May 4th: "So long as the South is in the saddle in Congress, we do not expect that much will be done to correct this glaring injustice which favors the Southern farmer at the expense of the Western farmers and the manufacturers and middle men." Then this: "If a savage hurts you he laughs; if you hurt him he howls." They were about different subjects but fit pretty well. Query: Who's doing the howling? The first remark was made with reference to fixing the price of wheat and not fixing the price of cotton. Didn't the government guarantee the Western farmers \$2.00 for wheat. Has it ever done that for cotton? The price of wheat is boosted by food profiteers; the price of cotton is raised by the demand for it.



## THE BAPTIST BIBLE INSTITUTE.

The favor of heaven is evidently resting upon the Baptist Bible Institute in New Orleans, otherwise we cannot account for the hearty co-operation where ever it is presented, or for our success in securing the historic Sophia Newcomb College property, worth a quarter of a million dollars for \$105,000.00. Recently the memorial stone chapel which the Newcomb authorities reserved when the first contract was made, was secured for the nominal sum of \$5,000. It would cost \$50,000 to build it today. The memorial windows are not included in our purchase, but we get the pews and pipe organ. The State Conventions of Louisiana and Mississippi took the initiative in founding the Institute; like twins they co-operated in its establishment and likewise they will work for its largest usefulness. In harmony with the action of the Mississippi Convention at Brookhaven, we feel sure of a great and generous response from Mississippi in securing money to meet our obligation of \$15,000 on the purchase price. This money will be due in July. New Orleans will put in a minimum of \$5,000 and it is expected that the rest of Louisiana will give \$5,000 and Mississippi \$5,000. We have not pressed the matter in Mississippi out of deference to the strenuous educational campaign in the state, but time is short and the issue urgent, hence practical co-operation with those who represent the institute should be immediate and hearty.

The purpose of the Institute is to train men and women for all kinds of Christian service at home and abroad,—pastors, missionaries, church and Sunday School workers, gospel singers, women and young people leaders, financial secretaries, deacons, pastors' helpers, etc.

It is our endeavor to train the students intelligently to present the doctrines of grace; to seek so to instruct them that they may become efficient workers and directors in modern church activities in city and country, and missionaries at home and abroad, and to strive to inspire them with a passion for souls and a willingness to yield themselves in sacrificial service to Jesus Christ as Lord in the evangelization and up-building of the world of today. Our motto is, The enthronement of the Bible as the Word of God, and our watchword, training for service by training through service. The departments, first, the Bible, pre-eminently the English Bible, yet provision is already made by which the Italian Bible will be taught by one of our Italian missionaries, Rev. Lawrence Zarilli, and the French Bible by one of our French missionaries, Dr. L. O. F. Cotey. Second, Bible doctrine; theology, especially from a vital biblical and practical standpoint. Third, the modern Sunday School; teaching, organization, administration and methods; our church doctrines, methods by which they may be propagated and our churches made efficient in spreading New Testament Christianity, and how our church societies may perform their functions as organizations and agencies of the church. Fifth, Personal Work as a primitive, vital and perennial method by which the gospel is to be carried to the world.

Sixth, missions and community service in their practical application. Missions will be taught and practiced. State, Home and Foreign Missions will receive a just and appropriate emphasis in teaching, while the cosmopolitan nature of New Orleans and adjacent territory will afford an unsurpassed field for missionary activities, so that theory and practice can be blended during the entire course.

In connection with a weekly report of work actually done, the professors and students will hold conferences which should prove of genuine, practical value. Seventh, Gospel Music; a good course of gospel music will be adapted to the needs of our Sunday School, church services, and revival meetings. We hope to create a spiritual atmosphere in which alone Christian workers can grow in knowledge, character and service.

The directors recommend a two years' course, and a third year for those who wish additional work, and that the session consist of four terms of eight weeks each with one summer term of four weeks' study additional. We hope to have the first faculty completed soon and be able to introduce the professors at the Southern Baptist Convention at Hot Springs. The Institute will open September 23rd, with a week's Bible Conference in which a number of our denominational leaders will take part. Those who desire better equipment for efficient service in pulpit or pew, church or Sunday School and feel interested in the Baptist Bible Institute are requested to write the president for further information.

B. H. DEMENT, President,  
New Orleans, La.

## SOUTHERN BAPTIST CONVENTION.

Every day in the year round trip tourist railroad rates are in effect to Hot Springs, Arkansas, from all points in the United States. For the convenience of those who intend to visit the Convention, the following data is quoted. These are round trip rates, war tax included:

Alabama—Birmingham \$23.22; Montgomery, \$28.13.

Florida—Tampa, \$59.13; Jacksonville, \$46.60; Pensacola, \$31.48.

Georgia—Atlanta, \$32.18; Macon, \$36.50; Rome, \$29.59.

Illinois—Cairo, \$17.60; Chicago, \$33.42; Centralia, \$20.93.

Kentucky—Louisville, \$30.19; Frankfort, \$33.43; Fulton, \$16.20; Bowling Green, \$24.08.

Louisiana—Shreveport, \$10.31; New Orleans, \$20.52; Alexandria, \$12.80.

Mississippi—Vicksburg, \$13.72; Jackson, \$16.52; Gulfport, \$25.10.

New Mexico—Almagorda, \$43.09; Hoesell, \$33.86.

North Carolina—Spartanburg, \$42.55; Greenville, \$40.93; Charleston, \$48.87.

Tennessee—Nashville \$22.19; Jackson, \$41.26; Knoxville, \$32.45; Martin, \$16.20.

Texas—El Paso, \$43.09; Galveston, \$22.46; San Antonio, \$25.70; Dallas, \$15.70; Waco, \$18.36; Amattillo, \$28.94; Austin, \$22.25; Houston, \$20.30.

Virginia—Norfolk, \$56.56; Richmond,

\$53.69; Roanoke, \$44.18.

## General Information.

The trustees of the Southern Baptist Seminary, as announced by Dr. E. Mullins, will meet in the parlors of the Eastman Hotel, Wednesday, May 15, and at other call meetings.

Dr. Geo. H. Crutcher will preside over the Evangelistic Meetings to be held in the Eastman dining room each morning from 8 to 9:30.

The Bible Study Classes of the Foreign Board will meet each morning in the Cohen building, just across the street from the Tabernacle.

The Bible Study Classes of the Home Mission Board will meet each morning in the First Baptist Church from 8 to 9:15.

The Woman's Missionary Union will meet for both afternoon and afternoon sessions in the First Baptist Church.

The Southern Baptist Convention will hold its sessions, beginning the morning of May 15, in the large Tabernacle building in the heart of the city.

Plans are well laid to care for the Convention in the best manner possible.

Reservations have been made rapidly and all the rooms at the Eastman at \$1 per day each person, two in a room, have been taken for sometime. This hotel is well filled and has opened its bath house free to its guests only charging the attendant's fee of 15c per bath.

However, there are still rooms to be had in other hotels at \$1 per day each person, two in room, with excellent accommodations. All who come will be properly cared for.

The cafe of the Eastman Hotel will be open during the Convention. There are many other first-class cafes and restaurants in the city. Provisions can be made for special luncheons or banquets at anytime.

Everybody should plan to attend the Convention. Let the churches send their pastors.

S. W. KENDRICK,

For the Committee.

## JUNE 30TH IS COMING.

(J. W. Cammack, Secy.)

Attention of Sunday School Superintendents and Pastors is directed to these paragraphs:

There are reported to be around 17,000 Sunday Schools in the Southern Baptist Convention. In these schools are assembled each Sunday between two and three million of our men, women and children. We have the opportunity to reach more of our people, and to reach them oftener, through the Sunday School than in any other way. The Sunday School meets every Sunday. In more than three-fourths of our churches the preacher comes only once or twice a month.

Therefore the Sunday School Spells Opportunity!

June 30th is the last Sunday in the second quarter, and, like the last Sunday in the first and third quarters, has been designated by the Southern Baptist Convention as a proper time for a special day in the Sunday Schools.

It Is Christian Education Day!

The Sunday School Board has prepared, in



co-operation with the Education Commission, a special lesson for that day and printed the same in the quarterlies. The Education Commission has prepared and sent out 14,000 sets of programs to as many schools to be used in connection with the regular lesson.

#### *This Calls For Large Planning!*

The programs will be mailed very soon to the superintendents by the Secretary of Education in each state. On receipt of this program the superintendent should immediately call together the strongest committee his Sunday School can provide, and, if practicable, call the pastor to meet with them. It will require weeks to prepare to properly celebrate Christian Education Day.

#### *Therefore Begin at Once!*

In addition to the program which is sent to all schools the Education Board in each state will prepare extra material relative to the work in a given state. The program is simple enough for the schools where the talent is limited, and yet is capable of being enlarged to meet the situation in the schools where talent is abundant. The committee felt that at this stage in our work the masses of our people need in formation. The program this year is arranged with that end in view. We must reach both the parents and the children if we are to educate. Baptists have deserved praise along many lines, but, to quote the President of the Southern Baptist Convention, Dr. J. G. Gambrell: "We have evangelized and we have baptized, but we have not taught, and out of that has come most of our troubles." Or to quote Dr. E. Y. Mullins: "To expound, to defend, and to propagate our Baptist views regarding the doctrines of the faith we must educate."

#### *A Suggestion.*

In regard to the use of the special programs the following suggestion is made.

There appears in the program 26 questions and answers about our educational work in general. Following this is a series of questions and answers about work in your own state. Let a bright boy learn the answer to the first question which introduces the object of the day. Call him to the front and have him present that answer in a clear distinct voice. Let five Sunday School classes learn the answer to the next 25 questions; each class taking five answers. Let a sixth class learn the answer to the questions concerning the work in your own state. Call out each class to the front, one class at a time, and have the class stand and state the answers so that all may hear.

With the facts about Christian Education in these answers before two and a half million of our people in one day, we should be better prepared to do our duty to God and our country.

Richmond, Va.

#### HEAR TRUETT AND McGLOTHLIN.

Dr. George W. Truett of Dallas, Texas, and Dr. W. J. McGlothlin of the Southern Baptist Theological Seminary, Louisville, Ky., will be the principal speakers at the mass meeting which is to be held in the auditorium Sunday afternoon, May 19, in connection with the sessions of the Southern

Baptist Convention at Hot Springs, Ark.

There is no question before Southern Baptists more urgent or more important than Christian Education. There are in the South no men better equipped to discuss this great theme than Dr. Truett and Dr. McGlothlin. This session will be worth the trip to the Convention.

The members of the Education Commission extend a cordial invitation to all Baptists interested in Christian Education to come to the Convention especially to attend this Sunday afternoon mass meeting.

RUFUS W. WEAVER,

Chairman Publicity Committee Education Commission.

### Budget Laymen Department

N. T. TULL, Superintendent

The system of financial education that Mississippi Baptists have adopted is going to produce wonderful results in future years. The budget plan is a practical method through which Bible standards of giving may be approached and Bible principles in giving may be applied. It is possible under the budget plan to teach stewardship and cultivate tithing.

The Second Baptist Church, Jackson, renewed their budget on May 1st, with an increase of twenty-five per cent. over the previous year. Their total budget is \$7,500.00, and the amount was over-subscribed by a nice margin. The whole church is delighted with the plan. Dr. King is the happiest pastor in the state.

When our people begin to tithe the problem of kingdom finance will be quickly solved. The Second Church, Jackson, is increasing its tithing band. One young man pledged \$3.75 per week in their recent budget campaign. That amounts to \$195.00 per year. Another young man pledged \$2.50 per week. That amounts to \$130.00 per year.

A great many of the budget churches took special offerings for home and foreign missions. That is a wholesome sign. The budget is only designed to fix the limit below which the church must not fall in its giving to the support of the Lord's work. If it shuts off free-will giving, and special designated giving, it will prove a blight and a curse.

Mississippi Baptists gave more to home and foreign missions than ever before, and did it without putting any campaigners in the field to interfere with the regular work of the churches or to disrupt their plans.

An unequal and disproportionate emphasis on any one phase of the Lord's work generally produces an effect similar to what I found illustrated in a town I visited recently. A big saw mill on the edge of town had put down an unusually large artesian well. The result was, that all the other artesian wells of the town, so necessary to the

comfort and convenience of the people, had about ceased to flow and some had gone dry. The budget plan equalizes the pressure and produces a constant flow of funds to every cause according to its needs.

Three things are necessary before one can tithe intelligently: (1) You must know the causes in the Lord's work that need support. The budget names them. (2) You must know the relative needs of the various causes. In other words, you must have an equitable basis of distribution of your tithe. The budget furnishes that. (3) You must have a systematic method of giving, so that you may put the money where it is needed when it is needed. The budget provides for that.

The budget plan as a denominational program undertakes to enlist all the churches in the support of all the causes fostered by our organized work. As a church financial program, it undertakes to enlist all the members of the church in the support of all the causes to which the church is committed. If the budget plan had no other object in view, the accomplishment of these results would be a glorious task.

Giving according to preference and according to prejudice soon dies out when your church adopts the budget. When you give through the budget you give to God and His cause. The budget teaches that the Lord's work is one work.

In a recent every-member canvass a certain brother proposed to subscribe \$5.00 for the year. After he was convinced that he ought to subscribe an amount to be paid weekly, like the other members were subscribing, he said, "Well, I'll give 25 cents per week." Note the difference. Twenty-five cents per week amounts to \$13.00 per year, or nearly three times as much as he thought he could give.

There is no line of teaching that will yield a pastor such glorious results as will come through holding up Bible standards of giving. Pastors who realize this are the ones who are succeeding in their work. Look about you and see.

Pastors owe it to the great cause they represent not to accept the pastorate of a church until the amount of salary has been stipulated and agreed upon and guaranteed by personal subscriptions from the membership. It is within the power of the preachers to quicken the conscience of the people along this line.

In the storm that swept the Board office during the last days of April, when thousands of dollars were pouring in every day, it was quieting to the nerves to see in among it all the regular monthly remittances from the budget churches. The budget churches will not be responsible for the large items of interest on borrowed money that must show in the annual reports of the home and foreign mission boards.



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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL.

## OUR EDUCATIONAL OBJECTIVE

No we are not talking money, nor taking a collection this time. Indeed we are now seeking to show the very opposite, namely that an education is not wrapped up in silver certificates, and that gold is not its goal. There was never a time when our educational standards and ideals were so much in danger of being prostituted to the business of turning knowledge into coin as today. Under the plea of making education practical we are measuring its value by the amount of increase in salary it brings or assurance it gives of securing a lucrative position.

It is true we are earth-born, but we are not earth-bound. We must keep our feet on the ground, but our eyes upward. There is no need that our noses shall be forever in the muck, or that our hands should be employed in menial or mundane tasks alone. The education which results in filling the mind with material things is misleading and productive of evil. The school which concerns itself simply with making simply a good lawyer, a good doctor, a good bookkeeper, or a good farmer, perverts the purpose of life and instills corrupt and hurtful ambition. It will even fail of attaining its own desire, for back of all these there must be the making of a man. A man is not made by training his hands or sharpening his intellect. These things could produce a combination machine and demon. Let us be sure that our objective is true and kept clearly in mind. We will find ourselves only in harmony with God if we make men. He is still carrying out that great original decree, "Let us make man."

The true end of existence is to render the most possible service. To a Christian, Jesus is not only Lord and Savior, He is the ideal man. This is involved in His title "the Son of Man." It is distinctly stated in Ephesians 4:13 when Paul identifies the "perfect man" with the "measure of the stature of the fulness of Christ." In another place we read that He came not to be ministered unto but to minister, that is to render service. The home or the school which has not put this ideal into the mind of the boy or girl has made it impossible for them to attain to the real purpose of life or arrive at the proper educational objective. We must in some way start them on the way to "grow up into Him who is the head, even Christ." There be some to be sure who not only do not identify education with religion but do not connect

them in anywise. They are regarded as things apart having no necessary relationship. That would be to say that real life and training for life have nothing to do with each other; or that this world and the world to come never touch, or that what we are and do here have nothing to do with what we are and do there.

These things are said because of the open and constant appeal which is made for patronage at certain schools that "positions are guaranteed," or that "our graduates are commanding large salaries," or that there is "great demand for young men or young women in the lines on which we are training them." People who are unwary or whose minds do not rise above the clouds which will cover their coffins are carried away with such alluring advertisements and appeals, not knowing that to be seduced by them is to abandon the ideal of first making men and women and fitting them to render the highest service to their fellowmen. No disparagement here is intended of any occupation; no comparison is made between one and another. But the purpose in any of them must not be lowered from service to others to mere ability to better our own condition. The purpose of the home and the school and the church is one, to fit men and women to do more for others and inspire them with a holy love and zeal to attain this ideal.

## FASTING

It is probable that many in reading the Revised Version miss the word fasting from one passage of scripture, namely where Jesus explains the failure of the disciples to heal the epileptic boy by saying "This kind goeth not out but by prayer." Here the King James version adds "and fasting." This brings up the question of fasting under the Christian dispensation.

The inclusion or exclusion of the words "and fasting" is simply a question of finding out from the oldest available manuscripts what Jesus really said and what Matthew really wrote. The volume of evidence is against including them and so they are not found in the American Revision. But the duty and value of fasting are not determined by this passage of scripture. For this we must look to other parts of the word of God. Some of these are as follows: "When ye fast, ye shall not be as the hypocrites;" "When the bridegroom shall be taken from them, then shall they fast," (followed by the new bottles for new wine, etc.); "That ye may give yourselves to fasting and prayer," 1 Cor. 7:5. Twice in 2 Corinthians Paul speaks of fasting often, but it may have been in that case enforced fasting and not voluntary. Again in Acts we read that "As they ministered to the Lord and fasted, the Holy Ghost said separate me Barnabas and Saul unto the work whereunto I have called them." Several things become evident from these scriptures.

It is a proper religious service which Jesus classes as righteousness, when he says "Do not your righteousness before men. He does not condemn or discount fasting any more than he does praying or giving alms. But he does condemn the parading of it before

men to make a reputation for being specially pious. Religion is primarily a matter between the soul and God, and when the opinion of men takes precedence of the approval of God it loses its virtue and becomes vicious and hypocritical. Fasting must not be done with parade of trumpets. This does not forbid the agreement of a number of people to fast. The example of one may stimulate another to do what will be helpful to all.

Again it is evident that fasting should not be done by rule. It was the habit of the Jews to observe certain fast days, and they were religious and punctilious in keeping them in this way. The Pharisees were offended and surprised that Jesus' disciples did not conform to this practice. Jesus taught that it was not to be determined by the calendar, but by the condition of the heart and the necessities of their lives. While He was with them they did not fast because it was their season of spiritual joy. There were occasions a plenty when He was gone that would require seasons of fasting to satisfy their souls with spiritual bread and bring them refreshing and victory. The mere fixing of certain days in the week or seasons of the year does not answer the Christian purpose or reach the desired ends. The occasions would make their own demands and call for fasting which would prove its spiritual value.

From the thirteenth chapter of Acts and the seventh of First Corinthians it is evident that fasting clarifies the spiritual vision and tones up the spiritual life. It is evident from these passages that the fasting was the accompaniment of prayer. Prayer is not only talking to God; it is at the same time listening to God. It is a conversation with God in which He hears us and we hear Him. If the mind and spirit are made heavy by excessive eating, they may be made clear at times by abstinence from eating. Whatever subjugates the body makes the spirit triumphant. Whatever puts to death our bodily desires quickens our spiritual aspirations. The great advance movement for world evangelization began at Antioch as they ministered to the Lord and fasted. They never heard the Spirit voice this command, reinforcing the last commission of Jesus until they live above the claims and clamor of the flesh. They were then out of the mists and saw the will of God clearly.

It was probably fasting to which Paul referred when he said "I keep under my body, and bring it into subjection lest that by any means when I have preached to others, I myself should be a castaway." One man testified that a day of fasting helped him to see the necessity of shaving on Saturday night and shining his shoes on Saturday to avoid abusing the Lord's day. It also showed him the need of straightening up a business transaction in his life which cost him fifty dollars. It has proven not only a means of clarifying vision and re-enforcing conscience, but of strengthening faith for the accomplishing of greater tasks in the kingdom. Those who fast are likely to know the meaning of the word which says: They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk, and not faint.



**Department of the Convention Board**

**J. BENJ. LAWRENCE, Cor. Sec'y**

Praise the Lord!  
Glory hallelujah.

Mississippi's apportionment by the Southern Baptist Convention for Home Missions was \$26,000.00; for Foreign Missions \$36,000.00. We gave to Home Missions \$31,432.00; to Foreign Missions \$39,082.00; to Home Mission Building and Loan Fund \$5,056.50; to the Judson Centennial \$5,181, making a total of \$80,751.50.

We have received the following telegrams from the Home and Foreign Boards. These messages are self-explanatory. As you will see, for Home and Foreign Mission purposes Southern Baptists gave this year, \$1,658,522.00.

"Dr. J. B. Lawrence,  
Jackson, Miss.

Total current receipts including evangelism five hundred seventy thousand sixty-five dollars. Mississippi thirty-one thousand four hundred thirty-two dollars. Building loan seventy-seven thousand three hundred fifty-six dollars. Grand total receipts six hundred fifty-two thousand four hundred fifty-seven dollars. No debt. We are devoutly thankful.

B. D. GRAY."

"Rev. J. B. Lawrence,  
Jackson, Miss.

Mississippi current support thirty-nine thousand eighty-two dollars. Judson Centennial five thousand one hundred eighty-one. Gross receipts for all states for current support eight hundred thirty thousand six hundred eight-eight. Judson one hundred fifty three thousand. Grand total all sources one million six thousand one hundred sixty-five. No debt. Psalm thirty-four three.

J. F. LOVE."

**CLARKE MEMORIAL COLLEGE.**

The tenth annual session of Clarke Memorial College came to a close Friday morning, May 3rd. There were nine literary graduates, one received a certificate in expression, and six received diplomas from the Sunday School Board each bearing one or more seals. These last did not reach us in time to be delivered with the others. During the session several have finished courses in the business department and have gone out into good positions.

The decrease in the enrollment this session, caused by the war, has been less than that shown by most of the schools for boys and young men. The commencement sermon was preached by Rev. W. A. Hewitt of Jackson. He set forth Jesus as an example of exaltation through service. The sermon made a lasting impression upon the school and upon the town.

On Thursday night we had our contests in oratory, declamation and extemporaneous debate. While there were not many contestants in any of them they were all interesting. The following were the winners: Junior Medal for Oratory, Otho Rogers; Declamation, Ewell McElveen; Extemporaneous

Debate, W. D. Hendum.

The graduating exercises were held Friday morning. M. J. Carter was salutatorian and G. O. Parker valedictorian for the class. The commencement address was delivered by Rev. L. Bracy Campbell an alumnus of the college. His address was at once a gem of beauty, a masterpiece of reasoning and a heart-stirring appeal in behalf of Denominational Schools. It behooves the Education Commission to secure the manuscript and publish it in tract form for distribution.

The following were handed diplomas by the president: Misses Nina Cox, B. S.; Lou Annie Noel, B. S., and certificate in expression; Troye McNease, B. S.; Maud Thompson, B. S., and Messrs. M. J. Carter, B. A.; J. Prentiss Multon, B. S.; Virgil Land, B. S.; Earnest Morris, B. S.; G. O. Parker, B. A. This is a capable band of young people, the most of them expect to enter our higher institutions and where they go they are sure to give a good account of themselves.

This closes the second session of which the undersigned has been president and also concludes his services in that capacity. We were glad to be able to report that the teachers had been paid in full, enough money in hand to meet all current obligations, and that nearly four hundred dollars had been paid on old debts. The best thing the writer has done since his connection with the college is to resign, for by so doing the college has been enabled to secure the services of Rev. T. A. J. Beasley, an accomplished and experienced teacher, school manager and preacher. With him as a leader, an efficient corps of teachers, and the prayerful and active co-operation of his many friends and brethren there is promise of a still brighter day for Clarke Memorial College. I bespeak for him all the co-operation my friends have accorded me. I call upon every graduate and former student of the college to see the good prospects for the college and renew hope and labors in its behalf. I beg of all your prayers and co-operation in behalf of an institution that is worthy and needs to live.

With sincere appreciation for the encouragement of my friends, with gratitude to God for whatever He has enabled me to accomplish, and with an undying love and interest in the school, I surrender my position as president and step back more fully into the work to which I believe the Lord has called me. Yours in the work,

BRYAN SIMMONS.

**"GO AND DO LIKEWISE."**

The Baraca Class, Moss Point, voted enthusiastically last Sunday to buy a \$100.00 Liberty Bond and give it to the Building Fund of Home Mission Board. Dr. Gray writes: "A thousand Sunday School classes should do likewise." What do you say about your class being one of this thousand? This will enable you to serve your country and your Lord at the same time.

This vote came just after going over the top for Home and Foreign Missions.

We had fifty men in attendance Sunday and they are working like good fellows to have a hundred present within a month.

Every committee is busy. Efficiency in Kingdom work is the ideal toward which we are striving.

HOMER H. WEBB, Teacher.

**BAPTIST EDUCATION COMMISSION.**

(Continued from Page One.)

his name, but everybody would find out who he is since he has done such active work for the colleges in the recent past. See? May he provoke others to emulation.

III. A number have sent in new cash donations. These were sent without direct solicitation.

IV. One brother writes that he is going to do extra work in order to pay up his note. We have as much confidence in those who are doing their best as we have in those who have done their best.

V. One pastor sends in a \$50.00 Liberty Loan Bond to pay his subscription. This is the way to serve both your country and your God. There are enough idle Liberty Loan Bonds to put all of our schools on their feet. Why will not our people donate them to the schools? Who will be the next?

**COMPARED WITH LAST YEAR.**

We have received as much money for the Education Commission since October as was received in twelve months preceding October. Come on, we are going to get out of debt some of these days.

**"OVER THE TOP"**

Foreign Mission offering has gone beyond the MILLION DOLLAR mark. But had you thought of it—that Christian Education has been emphasized more during the past twelve months than it has been in many years. If Christian Education is given its rightful place, we shall find it easy to raise money for other religious work.

It is said that though billions have been invested in U. S. Liberty Bonds, thrift stamps and war saving stamps, the deposits in banks have not suffered a decrease, which shows that the money has actually been saved.

The A. & M. College is preparing for vacation school for ministers and other church workers like the one held last year. It will be held for ten days beginning June 15. If you wish to know more about it, write to Service Bureau, Agricultural College, Miss.

Get a friend to subscribe for the Record now and he will get it eight months for \$1.00. This will include among many other good things accounts of the Southern Baptist Convention and the next State Convention. Make the announcement and give them a chance.

The Sunday School of the First Church Jackson rolled up a clean \$200 for missions as a result of the special day. They have some men who love the work and have a pride in the success of the church, and they make good at what they undertake.

What bearing have the above paragraphs on the budget? They strike at the very roots of the matter. It is a waste of time to put the budget plan or any other plan into a church that will not first take itself in hand, pull together the loose ends, organize its forces, and get ready to do business in a business way.

A convict writing to the American Baptist Publication Society for literature for the Florida penitentiary says there are many denominations represented there, but the Baptists are in the lead. The chaplain of that institution in Mississippi says: "The same here!"



# PUT YOUR GIVING ON A REGULAR, PROPORTIONATE BASIS.

For many a year the question of raising church funds has been muddling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a century old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling now, "How much shall I give of my money?" but, "How little of the Lord's money which I have in trust for Him need I use for personal wants, and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits tuned to the real verities in life.

Today marks the churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the church is faced with the two-fold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.

Present methods have proved their inefficiency. Systematic habits of proportionate giving are the solution for lax church finances and for lax principles of giving on the part of the individual church member.

Not confined to any one denomination, this movement is taking in all denominations with amazing rapidity. We find it incorporated in such enterprises as the Men and Missions Movement, the Five Year Program, and more recently the Million Dollar Campaign of the Northern Baptist Convention, the Southern Presbyterian Stewardship Campaign, the Methodist Centennial Campaign for Eighty Million Dollars and others of like import.

The Laymen's Missionary Movement is planning to emphasize this year the principles and need for the practice of Christian Stewardship. A special committee has made a thorough investigation and report on the whole question, and there is general agreement that the time is ripe for this special emphasis. From the committee's report this statement of principles is taken:

1. God is the owner of all things.
2. Man is a steward and must account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgement involves the setting apart, for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to the will of the Divine Owner.

## REV. RICHARD ANDERSON COHRON.

(Geo. W. Baines.)

Bro. R. A. Cohron was too important a servant of God, and wrought too largely, and successfully to be dismissed from view with only brief newspaper notices. While it is not now necessary to write his life in full, I take a peculiar pleasure in penning this incomplete sketch, believing that thousands of his devoted friends will be gratified thereby, and that some justice will be done to his cherished name.

When my brother, Joseph, died at Fredericksburg, Nov. 18, 1906, and I alone of all my father's family was left alive in Texas, Brother Cohron, whom I had never met, faced a freezing north for 25 miles, in order to be with the sorrowing family, and speak words of comfort to us all. He won our hearts that day; and thenceforth we were his friends. I certainly would have attended his funeral if I had know about it.

In briefest outline I give some facts of his very interesting and suggestive life. He was the only son of David N. and Elizabeth Cohron, and was born in Crawfordville, Taliaferro county, Georgia, August 1, 1842. Reared from five years of age in Carroll county, Mississippi. Educated in Milton Academy and University of Mississippi. Because of the Civil War he left the University and served as a soldier from beginning to end, in the regiment of Col. R. A. Pinson, known as the First Mississippi Cavalry. He won the respect of officers and men as a good soldier in every respect.

The war over, in 1865, he entered the famous Cumberland University at Lebanon, Tenn., where he took his law degree in 1867. Locating at Vaiden, Miss., he followed his chosen vocation eagerly and successfully until 1873, when he was ordained to become pastor of the Vaiden church, Elders Henry Pittman and H. F. Sproles acting as Presbytery.

He labored humbly and zealously, lovingly and sacrificially with the Baptists of Mississippi for thirty-three years. Was loved and trusted by his brethren as few men could ever be. Vaiden, Winona, Vicksburg, Utica and several other churches owe much of their prominence and success to his wise and loving labors. He came to be known as the "Apostle of the Delta," because of his marvelous constructive work there. In 1906 he became the pastor of the Baptist church of Kerrville, Texas, where he labored faithfully for a number of years. Later he gave two years of general missionary work to the Blanco Association and about three years to the pastorate in Sabinal. His health gradually declining he lived in Corpus Christi for awhile and visited in Mississippi later, where also he served as supply for the Morton church for six months.

Having a home in Kerrville, Texas, and hosts of friends as well, he felt it well to spend his last days there. The encroachment of disease was steady, but he kept going, almost to the last. The day before he died he was out on the streets greeting his many friends. Up to the last he was deeply interested in God's cause, and eager to do anything in his power. On Sunday, Feb. 3, 2:30 p. m., 1918, he pas-

sed away, and was buried on Monday, the funeral being conducted by his strong personal friend and much loved brother, D. B. South of Corpus Christi; and was attended by a vast concourse of sorrowing friends.

Bro. Cohron possessed an impressive and pleasing personality; was tall and well-formed, had strong features a very intelligent countenance. Beside, he had that inviting and enveloping charm that we call magnetism. The timid trusted him; the disturbed sought him; the strong followed him. Before he lost his health he must have possessed great vigor, energy and force. He was well reared, his manners were simple and sensible; his conversation interesting and pleasing. He was a gentleman of the old-time Southern school, courteous, thoughtful, gentle and brave. There are no finer type of Baptists than those of Mississippi, and our brother seems to have gotten all that was to be had from them. He stood at par with those most noble followers of Jesus Christ.

Was there ever a more hospitable home than his. He surely met Paul's requirements of a bishop to be "given to hospitality." How careful of comfort; how thoughtful of welfare; how generous in kindly, gentle favors, was our departed brother. Then how delicious the seasons of kingdom talk and of prayer in his home! There it was so easy to talk about God and heaven; the good, old book and other good books as well; and about good people, good works and experience in God's blessed service!

As a young man our brother must have been singularly thoughtful. After obtaining his license to practice law, he thought about his future life and his unpreparedness therefor, and deliberately decided that he would not begin his chosen vocation until he had become a Christian. That reads somewhat like a story in the life of the great Baptist, Dr. Francis Wayland; and also somewhat like another in the life of Dr. F. M. Law of Texas Baptist fame.

What a fine example for other young people going out into life's callings without Jesus Christ! So it came to pass that he found the Savior and was baptized into the fellowship of the Vaiden Baptist Church by Rev. R. H. Whitehead in 1867. He was one young lawyer who put God before business. He would not take any law case that his conscience did not approve. This worked well, for it enabled him to win nearly all his cases; and rapidly to raise in his profession, so that no lawyer of his age in all the state outranked him.

So faithful and efficient was he as a Christian that his church ordained him a deacon in three or four years after his baptism. And five years later he heard God's call into the ministry and yielded without question or hesitation. From 1873, when he was ordained at Vaiden, to his dying day, 45 years, he never was a slacker anywhere; and every work to which he ever placed his hand moved onward. His experience at Vicksburg was the common one. For years the church had been largely dependent upon the Mission Board for help in supporting the work. In less than a year after brother Cohron became pastor, so constructive and so stimulating had



his service been, that the church joyfully declared itself free of the board's help, and at once began to enlarge in contributions to all the state work. He was a builder; not a "sitter" nor a "splitter." At Kerrville he will be long cherished as the man who built the pastor's beautiful home and laid the foundation for building the splendid meeting house now in use; also led the church to become independent of the Mission Board.

Before coming to Texas, during his 33 years of labor in Mississippi, he wrought so exhaustively at times that his life was much endangered. Safe in counsel; patient in trial; consuming in zeal; passionate in soul love; sweetly devoted to Jesus Christ; and a preacher of intelligent convictions of truth, it is no wonder he was so highly prized, and so greatly missed by the Kingdom builders of that noble state.

When Brother Cohron arrived at Kerrville, in 1906, he seemed instantly and instinctively to grasp the church and association situations. His great worth was soon realized by the brotherhood and he stepped into masterful leadership, that made itself felt in helpfulness everywhere. He, and his co-working wife, went any and everywhere to do good. Confidence was restored; hope was awakened; zeal was stimulated; and encouragement looked one in the face on every hand.

When Dr. J. M. Carroll inaugurated the great campaign for building San Marcos Baptist Academy, I know that he leaned hard on Brother Cohron. He even regarded the campaign in the Medina River Association, led by our brother, as worth writing down in history; for the conditions were hard and often delicate indeed. But a glorious victory was won. Brother Cohron became an Academy trustee, his name now appearing in the granite corner-stone, laid in 1907. I think it should go into history that the services of Brother Cohron as trustee of the Academy were wisely and faithfully performed. He surely did love the Academy! What he, and Dr. S. J. Porter did, once upon a time, in the way of plain talk about allowing the Bible full play in the curriculum, will not soon be forgotten.

It should be remembered that the years spent in Texas were hampered very much by bodily ailments. He never seemed to me to be a well man. Yet he did a prodigious amount of efficient work, without complaint.

If I were asked to name the predominant quality in Brother Cohron's character, without hesitation I would say, *dependableness*. God and man could trust him to do the limit, I do not believe that I ever knew a man more dependable in every respect.

Brother Cohron was twice married, and remarkably fortunate each time. His first wife, married in 1868 at Vaiden, was Miss Kate Gayden, a most charming young woman of many graces and gifts. She is said to have had a powerful influence over him and was a mighty inspiration to him. It is also said that so sacrificial was her devotion to him during a long period of illness, when his life was despaired of, she shortened her own. Her death occurred in 1893. One child gladdened the home, now Mrs. E. B. Lowry of San Antonio, whose beautiful character and

helpful influence are so much admired and prized by hosts of living friends. Myraids will grieve with her over the death of him who was always so fond and so proud of his only child.

Eight years after the death of his first wife he and Mrs. Josephine B. Ward were married at Utica, Miss., Dr. H. F. Sproles officiating. Of my own knowledge I am glad to say that this was an ideally happy marriage. No woman could have been more thoughtfully and affectionately devoted to him and his work. She lived for him. Whatever his task or experience, she was with him heart and soul. Being unencumbered with children and also a woman of strong constitution, she traveled with him everywhere and greatly assisted in the Lord's work. She was even more helpful at home. Very often did Bro. Cohron's friends speak with each other about the blessing that he had in his wife. And when at last he fell asleep she was caring for him. Thousands will love her and pray for her, during the long, lonely hours that now are hers, as they remember how devoted she was to her noble, preacher husband.

It is pleasing indeed to the friends of Brother and Sister Cohron and Sister Lowry that he came to the end of his earthly pilgrimage, in a place where he was no honored and so loved as Kerrville; and that one of his dearest friends, Bro. D. B. South was present to conduct the funeral. It is all comforting to think about. Friends everywhere will feel to say with James Montgomery:

"Servant of God, well done!  
Rest from thy loved employ;  
The battle fought; the victory won,  
Enter thy Master's joy.  
Soldier of Christ, well done!  
Praise be thy new employ;  
And, while eternal ages run,  
Rest in thy Savior's joy."

#### A PRAYER OF THANKS.

(By Edgar E. Ballard.)

Dear Lord, I thank thee for the clasp  
Of thy kind hand; and only pray  
That I may follow willingly  
Wherever thou seest fit to lead.  
I thank thee, Lord, for all the gifts  
Thy endless wealth hast spared to me.  
My food, my raiment and my life;  
And all my opportunities.  
Dear Lord, I beg thee use for me  
My means, my time, my life, my all.  
And only let me rest assured  
That THOU art mine and I am Thine.

The dedication exercises of the new building of Woman's Missionary Union Training School will take place in the Heck Memorial Chapel, 334 E. Broadway, Louisville, Ky., on May 22, 1918, at 11 a. m. A pageant will be presented by the Training School students on the same day at 8:15 p. m.

It is hoped that Baptists returning from Hot Springs can make it convenient to be present on this occasion.

The eleventh commencement of the school will occur on June 3, 1918, at 8:15 p. m.

Cordially yours,

MRS. GEORGE B. EAGER,  
Chairman Local Board.

#### MISSISSIPPI WOMAN'S COLLEGE.

The session is rapidly growing to a close. Thirteen young ladies will receive full diplomas and state licenses to teach. Besides these there will be graduates in voice, piano, expression and home science. A full program of the commencement exercises will be given next week.

Miss Christine Davis of Biloxi, gave her Senior recital in voice last Monday evening. Parts of the opera of Faust were given. Miss Annie Baxter assisted as pianist.

The Philomathean Anniversary was held Friday night last. There was a fine program and a splendid attendance.

The Rotary Club of Hattiesburg takes lunch every Tuesday at some hotel or restaurant. The contract price is sixty-five cents for each plate. On Monday last by special invitation the Rotary Club came to the College and a lunch of five courses was served by the Home Science department. Entertainment was furnished by the Glee Club and the Ukalele Club.

J. L. JOHNSON.

#### "WHAT BAPTISTS STAND FOR."

My Dear Brother Nowlin:

I received, through the mail today, your book, "What Baptists Stand For," I read it through at once. As I finished reading it, I prayed that it might have hundreds of thousands of readers. If every really saved man and woman on earth could be gotten to read the book, the question of Christian Union would soon be settled. Even knowing you as I do, I was surprised at the strength, clearness and scope of the work.

I wish to keep a number with me as a free circulating library in my work. May our Father bless the book and give it a wide reading and may He bless the author.

T. T. MARTIN.

#### GRATEFUL APPRECIATION.

(By J. F. Love, Corresponding Secretary, Foreign Mission Board.)

We are this morning engrossed with duties incident to the closing up of a year's work and launching the work of the new year but I must take time to express something of my gratitude for the help which my brethren and sisters of Mississippi have given our foreign mission campaign. My dear friends you have helped loyally and beautifully. The Board has by this help achieved its greatest triumph. We shall, for the first time in ten years, carry to the Convention a report without debt, and for the first time in the history of the Board have raised a million dollars. I covet language to convey to you my great appreciation. May our heavenly Father bless every one of you.

P. S.—I admonish every church to send its pastor to the Convention at Hot Springs. It is a great hour and these men need the inspiration of the Convention and the Convention needs their counsel. The expense of the trip distributed to a church membership is a small thing but is too big for most pastors to bear.



## Mississippi Woman's Missionary Union Page

MRS. P. L. LIPSEY, Editor, Jackson  
 MRS. M. M. LACKEY, Cor. Sec. Treas., Jackson  
 MRS. MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. LONGEST, Building & Loan Fund, Oxford  
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg  
 MRS. JEFFERSON KENT, Personal Service, Lead-  
 Forest

## Central Committee.

President—Mrs. A. J. Aven, Clinton  
 Vice-Presidents—Mrs. A. K. Godbold, McComb; Mrs.  
 Martin Ball, Clarksdale; Mrs. E. K. Lide, Colum-  
 bus; Mrs. F. H. Bancroft, Piquette.  
 Other Members: Mrs. J. L. Johnson, Jr., Mrs. L. M.  
 Hobbs, Brookhaven; Mrs. I. P. Trotter, Shaw; Mrs.  
 Wm. B. Jones, Baldwin; Mrs. McDonald Watkins,  
 Natchez; Mrs. C. C. Longest, Oxford; Mesdames  
 A. H. Longino, P. B. Bridges, W. A. Borum, Jack-  
 son; Miss Nell V. Bullock, Meridian.  
 Recording Secretary, Mrs. Rhoda Enoch, Jackson

All funds should be sent to Dr. J. B. Lawrence,  
 except the Literature Fund, which should be sent di-  
 rect to Miss M. M. Lackey.

## Additional Building and Loan Memorials.

Lexington W. M. U., in honor of Rev.  
 and Mrs. E. T. Mobberley.....\$500  
 Strong River Association ..... 500  
 Columbus Association ..... 500  
 Robert Crigler Carpenter Memorial.... 500  
 Como W. M. U. .... 500

For the encouragement of other societies,  
 it should be said that the society at Como  
 consists of only eighteen women, whose  
 church has preaching twice a month, yet they  
 had faith and courage to undertake this  
 great thing for their Master. They make this  
 pledge in addition to what they are already  
 giving to our other denominational causes.

MRS. CHRISTOPHER LONGEST.

Program For Young People's Rally Colum-  
bus Association.

Song—By the Young People.  
 The Attitude of the Church Toward the  
 Young People—By J. D. Ray, Starkville.  
 How to Hold the Interest of the Young  
 People—By J. H. Newton, Shuqulak.  
 Song—By the Young People.  
 Recitation—By Jack Vandanlingham.  
 The Importance of Young People's Work  
 —E. J. Caswell, West Point.  
 The Duty of Pastor in Regard to Develop-  
 ing the Young People of His Church—Rev.  
 T. L. Holcomb.  
 Recitation—by one of the Brooksville Y.  
 W. A.'s.  
 Song—I'll Go Where You Want Me to Go.  
 Why So Few Members of the Young Peo-  
 ple's Societies—P. C. Barkley, Macon.  
 Song—Blest Be the Tie That Binds.

## How We Stand.

All over the state the sisters are anxiously  
 waiting to learn how we stand at the close  
 of this fiscal year.

For Home and Foreign Missions we have  
 gone slightly over the apportionment. I am  
 writing before our books close today, and  
 cannot give the exact figures.

For Training School—I believe we would  
 have reached the apportionment if all funds  
 had been sent in. Just this last mail one  
 letter tells of nearly one hundred dollars  
 "that will be sent soon!"

Beloved, when will we learn that our re-  
 port MUST reach Mrs. Lowndes by May 1st  
 to be enrolled in the year's work, along with  
 the other states?

Smaller gifts, such as those to Bible Fund  
 and Margaret Fund have been met.

Our gifts to Church Building Loan Fund

are coming nicely. We have met the fifth  
 of the apportionment, as we hoped to do this  
 first year.

Taking it as a whole it has been a year of  
 indecision, uncertainty, heart aches, longings  
 unutterable. But it has also been a year of  
 sweet communion together, closer sympathy,  
 deeper spirituality and sincere praying.  
 Many a sister is closer to God than she was  
 this time last year. Hence it has been the  
 best of years—for which we are devoutly  
 thankful.

MARGARET McRAE LACKEY.

## By Their Fruits.

A missionary says: "Twenty-five years  
 ago, when I went to Africa, it was customary  
 to bury chiefs in the Upper Congo in this  
 way: A trench was dug, bodies of slaves were  
 laid in after being decapitated, two or three  
 of the best of his women, with broken arms  
 and legs, groaning out their lives, were laid  
 down on top of those slaves, and then the  
 body of the old chief was placed on the top  
 and all were covered over. That was only  
 twenty-five years ago. Today I want to tell  
 you about a funeral that took place in the  
 mission yard. A young man gave his heart  
 to Christ and begged me to give him some  
 books and let him go back to his own people  
 to preach. He went. In a little time they  
 accused him of witchcraft and poisoned him;  
 and his poor broken body, by the power of  
 God, he dragged back to the mission station  
 through those jungles, and the missionaries  
 laid him on a bed. The last words that he  
 breathed before his life went out into the  
 presence of Jesus were those: 'O pray for  
 my people! Pray for my people! Pray that  
 they may accept Jesus, my Saviour.'"—  
 Herald and Presbyterian.

## What We Give in War Time.

Last year Americans gave the sum of  
 \$415,000,000 to support the work of the  
 Churches and other religious institutions.  
 The nation also gave \$76,500,000 for work  
 among enlisted men, which included the fund  
 raised by the Young Men's Christian Asso-  
 ciation.

As a result of the war, it is estimated that  
 something like \$25,000,000 was spent in build-  
 ing and equipping of churches, compared  
 with other years' expenditures ranging from  
 \$45,000,000 to \$60,000,000.

About \$21,000,000 was raised for foreign  
 missions, and \$420,000,000 for charities.

## What Foreign Missions Have Accomplished.

Here is a small part of the answer, as sum-  
 marized from "Missions."

They have made the name of Jesus known  
 in every land.

They are preaching the gospel statedly in  
 over ten thousand different places.

They have planted in the leading foreign  
 lands Christian churches, with a membership  
 of more than two and a half millions.

They have created a great system of Chris-  
 tian schools and colleges having a present  
 enrollment of over a million and a half pupils.

They have stimulated the governments of  
 the leading nations of the East to establish  
 educational systems of their own.

They have introduced modern medicine,

surgery and sanitation into the darkest quar-  
 ters of the globe, by means of six hundred  
 and seventy-five hospitals and nine hundred  
 and sixty-three dispensaries.

They have been the principal agents of re-  
 lief in famines, and have made scientific  
 investigation of the causes which lie at their  
 root.

They have taught people habits of clean-  
 liness and the laws of health, thus lessening  
 the spread of plague and pestilence.

They have upheld the idea of the dignity  
 of labor among those who regard toil as  
 menial.

They have established trade schools in  
 which development of Christian character  
 keeps pace with growth in manual skill.

They have taught the use of modern tools  
 and agricultural implements and thus in-  
 creased the efficiency and wealth of many  
 people.

They have helped to abolish human slavery  
 and shown the Christian way of caring for  
 the aged, orphans, blind, deaf mutes, insane  
 and lepers.

They have lifted women from a condition  
 of unspeakable degradation and trained a new  
 generation of Christian mothers, wives, and  
 introduced new ideals of social life.

They have translated the entire Bible, or  
 daughters, who are making homes and in-  
 portions of the Scripture, into five hundred  
 languages and dialects, distributing last year  
 alone nine million two hundred and seventy-  
 two thousand two hundred and eleven copies  
 of the Word of God.

They have reduced many strange tongues  
 to writing and have created a literature for  
 whole races, producing annually a vast  
 amount of good reading in the shape of books  
 hymnals and papers for all ages.

They have transformed the people of the  
 Fiji Islands, the New Hebrides, Melanesia,  
 and other island groups from cannibals to  
 civilized human beings.

They have furnished the incentive which  
 made possible Japan's peaceful evolution  
 from feudalism to constitutional government,  
 and from opposition to Christianity to the  
 granting of full religious liberty.

They have been the main agent in the ex-  
 traordinary awakening of the people of  
 China by which, turning their backs on the  
 history of four thousand years, they have  
 adopted Western ideas in government, educa-  
 tion and commerce and are showing an amaz-  
 ing readiness to receive the gospel of Christ.

They have begun the transformation of  
 Cuba, Porto Rico and the Philippine Islands.  
 They are the hope of a new order in Mexico  
 and Latin America.

They have held the home churches true to  
 the essential purpose of the gospel, have  
 broadened their outlook, deepened their devo-  
 tion and demonstrated the universal and all-  
 conquering character of Christianity.

In view of these magnificent achievements  
 there can be no question but that our mission  
 movements bear the seal of success. The vic-  
 tories of the past and the opportunities of  
 the present constitute a sublime challenge  
 to the church for the evangelization of the  
 world.—Home and Foreign Fields.



## B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

### FUNERAL NOTICE.

We the members of the 15th Avenue B. Y. P. U. of Meridian joyfully announce to all the United Baptist Young People the death of Mr. Quarterly Reading.

### Challenge Accepted.

We the Junior B. Y. P. U., Section B, of Blue Mountain, Mississippi, wish to accept the challenge given by the Juniors of Jacksonville, Texas.

We are sure we will reach our A-1 standard this quarter and we hope to exceed the standard in several points.

Until this quarter this section of the Juniors has not tried to reach the standard, but we have twenty-nine members and most of them are enthusiastic workers.

Sincerely yours,

MRS. A. M. DONNELL, Leader.

Look out Texas Juniors, we are after you. Mississippi Juniors are awake to any challenge and there will be others besides Blue Mountain in the race, I am sure. Let's take the first honors, Mississippi Juniors, as Mr. Lee would say "I'm for you." Who will be the next to accept the challenge?

### West Church, Corinth.

A letter from Miss Stutts, leader of the Junior B. Y. P. U. of the West Baptist church, Corinth, reads in part:

"Our B. Y. P. U. is now organized. An endeavoring leader; and a membership obtaining spizzierintum from the word—Go—Juniors.

The captains of each group volunteered a ready response to my request for volunteers.

Seemingly, all are anxious, ready and willing to work."

A Junior B. Y. P. U. always has spizzierintum when their leader has it. Miss Stutts is an enthusiastic leader and naturally has an enthusiastic following. We bespeak great things for them and I am sure we will hear from them again.

### A Letter.

We have sent out to those whose name and addresses we had, the following letter. If you have not received one this one is for you. Read it carefully, and act wisely:

Dear B. Y. P. U. Worker:

For many years we have felt the need of a magazine which would furnish supplemental material for use in our weekly meetings.

The Sunday School Board has provided such a publication in the magazine, Home and Foreign Fields. It is the missionary journal of the Southern Baptist Convention, and contains from 32 to 40 pages of high class material each month. The editor gathers the material for each issue so as to make it fit the weekly topics, providing always an abundance of fresh and inspiring supplemental material, especially for the

monthly missionary meeting.

First, vote as a Union to subscribe for at least six copies of the magazine, to be sent to your president or secretary, who will distribute them as follows: One copy to each group captain, one to the president, and one to the chairman of the missionary committee. Send \$3.00 and six copies will be mailed monthly in time for use in preparing the next month's programs.

Second, appoint a committee to canvass the church membership for subscriptions. This will be one of the finest pieces of missionary work that your Union can do. It is really a dollar publication and you will find no difficulty in securing a good list. One subscription will be given free with each club of ten, where cash accompanies the order and all ten names are sent at the same time.

A sample copy will be sent to you by the Sunday School Board, upon their receipt of your request for one.

### Questions and Answers.

Question—Please tell me how many B. Y. P. U.'s were represented at the Kosciusko Convention and how many A-1 unions were among them?

Answer—There were fifty-five unions represented and eight of these reported having attained the standard.

Question—We notice in some of the programs, at the close to go into the "Prayer Circle" and into the preaching service. What is meant by the "prayer circle?"

Answer—In many of our unions when the program is over and the union dismissed the active members of each group or as many as can and will meet in groups to spend about five minutes in earnest prayer for some definite object. It may be for some member of their group that may be unsaved, it may be for some indifferent member, it may be for the evening service that they are about to enter. The different groups may have different objects.

The prayer circles may be held every Sunday or not so often. However the oftener the better and some unions have them every Sunday.

### CHRISTIAN WARFARE.

11 Cor. 10; 4. Read Eph. 6, 10; 18. This scripture calls out some very interesting thoughts. First, the existence of a great conflict between two opposing sides. Second, the "our" gives the soldiers on the one side and the "strongholds" expresses in some measure, the other side. In short, it is God, at the head of the forces of righteousness, arrayed against the Devil at the head of the forces of evil.

With this in mind we may advance to some other thoughts.

The question naturally arises, how is one to become a soldier in God's part of the great war. The notice:

1. Requirements for enlistment. In making preparations for the great war in which we are now in, the gov-

ernment saw fit to exclude from its service those who are morally unfit. So we might say that there are none in God's army who are morally unfit. So then the only requirement for enlistment is, "moral fitness." Then comes the question in what does this "moral fitness" consist?

(If the propriety of the term "moral fitness" be questioned, it will be remembered that we use it by way of analogy.)

1. One must realize, understand, know that he is on the side of the evil one, and hence, in opposition to God. This embodies conviction. Think of the necessity of conviction. 2. A turning away from the wrong side to the right, which embodies repentance from the wrong, and faith in the right.

These thoughts show us how one becomes a soldier.

Although being fully enlisted, his name on the roll, there is still something lacking. The soldier is not worth anything in the army, in fact would not be recognized, did he not have a uniform, rifle, etc. Then the soldier needs, must have.

2. The soldier's equipment. This equipment is found in Eph. 6. Notice (1) A girdle of truth. This "girdle" is spoken of frequently in the Bible, and is possibly used in this connection as a figure giving ability, uprightness, to the body. Soldiers are all trained to an upright position. No one could fight in a stopped, uncomfortable position; so Paul uses this as part of the soldier's equipment.

(2) A breastplate of righteousness. The soldier will be in battles where the missiles of death are flying thick and fast, and he will need his heart, the seat of life, protected with a breast-plate of righteousness.

(3) Feet shod with the preparation of the gospel of peace. He will have some rough and stony roads to travel, hence the need of being properly shod.

(4) Shield of faith. There will be spies, false teachers, false leaders, insomuch, that if it were possible, would deceive the strongest soldier. Then he will need the shield of faith to ward off their persuasions.

(5) Helmet of salvation. He also needs a protection for the head and Paul gives as the best thing the Helmet of Salvation. The soldier is now fully enlisted and equipped. He is ready for service. Consider.

3. The soldier's duty. These are so numerous, that we mention only a few, leaving the reader to work out in detail for himself.

(1) Every soldier should be a recruiting officer. Save one.

(2) An uncompromising stand against evil. This is greatly needed amongst our church folks.

(3) Large consecrated giving to help on other battlefields. Think of the personal "Go ye."

(4) A life surrendered to God. The greatest of all.

After he has enlisted, been given his equipment, and has had actual service in battle, he must have:

4. The soldier's compensation.

(1) Personal victory. The soldier will have palms of victory in his hand. To "him" (persona pronoun) that overcometh.

(2) A home in heaven. After many years of warfare, in a foreign land, the soldier is given his dis-

charge, after the war, and is permitted to return home where he can rest, free from the rattle of musketry, the roar of artillery etc.

(3) Companionship of loved ones. Happy thought!

(4) Blessed society. Abraham and others.

(5) The sight of God.

Wonderful to behold! But best

many battles, had many crosses, possibly sometimes been cast down, but not utterly, we shall be given the glorious privilege of actually beholding our redeemer! Methinks we shall behold the spearprint in His precious side, the nail prints in his hand and possibly the thorn prints on his brow. He may tell us how He suffered, in Gethsemane, with the sins of the whole world on his own soul. I think He shall tell us, face to face, of the wonderful love He had for us in giving His precious life for us. Oh! Our souls shall literally drink of the blessedness of His presence and while eternity rolls on we shall be shouting His praises, being forever free from the warfare of this life, boundlessly abounding in the gloriousness of the blessedness of His presence forever and ever! Praise His holy name!

C. C. WEAVER.

Tishomingo, Miss.

### DOTS FROM McINTOSH.

In spite of the unfavorable weather the Lord's service was well attended at McIntosh Church on the first Sunday in April. We had expected to have Bro. N. T. Tull with us, but for some unknown cause he failed to be present. We were disappointed. Yet through the veil of disappointment one could see an expression of love of God and a willingness to contribute to every good cause upon every shining face.

As the Lord would have it, we had Brother Heart with us from Franklin County, who delivered God's message with great power.

We expect to have an all-day series and dinner on the grounds the first Sunday in May if it is God's will, and everybody is invited to attend these services.

A. J. LINTON, Pastor.

## Winning

POOR HEALTH is a handicap that few overcome when striving to win success. Good health helps in winning life's battle. It brings strength, energy, endurance, power, zeal.

## Foley Kidney Pills

have helped thousands to health and happiness. They strengthen and heal weak, overworked and deranged kidneys and bladder, so that the disease producing waste is carried out of the system. They banish backache, rheumatic pains, stiffness, soreness.

Miss Sara Weston, 120 Kishwaukee Street, Elvidere, Ill., writes: "I am pleased to state Foley Kidney Pills made a great difference to me. I was in great agony. I could not stand down, and when I was down I had to crawl up by a chair, I was so lame all over I suffered agony. Now I feel like a new person, stronger and better in every way. My general health is quite improved. I can and do heartily recommend Foley Kidney Pills to all suffering in the way I did." 50c and \$1.00 sizes.

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## Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

### The Preacher and the Revival.

Of course, you are going to see to it that your pastor has somebody to do the preaching. Once in a while it is both timely and proper for the pastor to do his own preaching during the revival. But these times are exceptions—not the rule. Ordinarily, a pastor has more than he can possibly do—even with some brother to do the preaching. Revivals call for work—the hardest sort of work; and, in all other matters, in all this revival work the pastor is the logical leader. So in our thinking we are taking it for granted that when you have the revival, you are going to see to it that some brother is invited to do the preaching.

But it isn't enough to have a "visiting brother" in the pulpit while the meeting lasts. In fact, one of the main causes of the failure of many a meeting was the "man in the pulpit." We have twisted one of the sayings of one of the prophets into a proverb, "Like priest, like people." I here apply it to the revival,—"Like preacher, like revival." It is impossible for it to be otherwise. From first to last the "man in the pulpit" is conspicuous before the people. They see him, hear him, think with him! In a true sense, he, more than all the other together, gives color and tone to the meeting.

Therefore, I consider it a matter of prime importance that the right kind—as well as the right manner—of man be asked to take the pastor's place in the pulpit during a revival meeting.

Whether he be a professional evangelist or pastor, is no difference—provided he is 100 per cent. efficient in the pulpit.

In this discussion I am not thinking of the man—but the preacher. Of course, every visiting minister's conduct of himself either helps or hinders the entire situation. A visiting minister's demeanor on the street, in the homes of the people, in whatever little business transactions he may have while in the town or community—all this is of paramount importance. We shall go further into that part of the matter at some other time. Now I am thinking of the man in the pulpit preaching.

#### 1. He Must Be a Man of Vision.

Otherwise, he will not be able to lead the people who hear him into large fields and big undertakings. If the man in the pulpit doesn't see, neither will the people who listened to him. Where there is no vision on the part of the preacher, the meeting is sure to drag and limp—and finally fail.

#### 2. He Must Be a Man "Full of Faith."

He must not only see afar; but he must believe with all his heart and soul that even the farthest stretch of his vision may become a happy reality. Commend me to the "visiting brother" who "believeth all things, hopeth all things,"—and makes his plans and delivers his sermons accordingly.

We who are always on the field may have some excuse for our halt-

ing faith—we know too much about the whole situation. But the brother who comes to us as our preacher during our revival, must have a horizon as broad as the universe—and faith to match it.

#### 3. He Must Be in Human Control of Himself.

Most any kind of a situation is liable to develop during the progress of a meeting. For I am quite sure that if the Devil is more active and alert at one time than another, one of his busiest seasons is the revival period. The man in the pulpit must have control enough over himself to be equal to any emergency that may thrust itself into the situation. A few times I have seen all the good effects of a meeting entirely destroyed because the man in the pulpit couldn't manage his temper.

The preacher who cannot control his temper, even though it may be justly provoked, is an unsafe man to have in the pulpit at any time,—and especially in a revival.

#### 4. He Must Have Discretion.

Knowing when to say a thing and how is quite as important, many times, as the thing itself. And there is quite as much power in what one does not say, often, as there is in what he says. A sermon out of place is not only a sermon lost, but often the very fact that it is out of place does harm. I had a brother to me help once, and the first day of the meeting he took me somewhat into his confidence and showed me his list of sermons for the meeting. He had them all arranged to the day and hour! Well, that kind of indiscretion does not even give the Holy Spirit a fair chance. The discreet brother is able, at least in a general way, to suit his sermon to the prevailing conditions.

And then, again, the discreet preacher knows when to stop the sermon. The very lengthy sermon, except in the rarest cases, has had its inning—and is a thing of the past. Revival sermons are liable to grow in length as they grow in years! They are sure to, unless the man in the pulpit is discreet enough to keep them trimmed back to about 30 or 45 minutes.

#### 5. He Must Have the Human Element.

Preaching that is as devoid of the human element as if it were being ground out of a graphophone, is one of the several kinds of preaching not good for a revival meeting. The preacher may have remarkable eloquence—may deliver in all sincerity the most finished pulpit addresses, full of cogent argument and most excellent truth, embellished with literary and scientific illustrations and allusions—sermons that do much good in a general way,—but if the human element is gone, the sermon is without that something Paul meant when he said, "We persuade men." For, after all, it is the human element in the sermon which the Holy Spirit uses to persuade and move those who listen. From the viewpoint of human efficiency, the secret of the success of every great revivalist lies in his personality—the human

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"Treasury of Song" Latest and Largest.—Complete Orchestration. Prices \$24.00 and \$15.00 per hundred; single copy, 40c and 25c. \$4.90 and \$2.50 per dozen.

All books have round and shaped notes.

BAPTIST RECORD Jackson, Miss.

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Son and namesake of the great

## Fifty Thousand Dollar Holstein Bull

Weight about twenty-five hundred pounds. Show bull in every respect. Sons for sale (no females) from five months old and up. Two ready for service. Have bred four cows—own three of them now—that have made ten gallons of milk a day, official test each for seven days. Ten cows average five hundred sixty-one pounds of milk, and over twenty pounds of butter in seven days, official. Finest lot of bulls and bull calves I ever saw. We feed the mom milk until they are from six to eight months old. We breed and sell to men who count high grade class stock cheap, and yet our prices are very reasonable. Ask for a free copy of the Saleman. Will take Liberty Bonds at par. We breed only high class thoroughbred Holsteins. Pres. Ashley S. Johnson, Kimberlin Heights, Tennessee.

### MISSISSIPPI WOMAN'S COLLEGE

Sixth and most successful session now closing; 376 students enrolled. Not a case of serious illness in all six years. Graduates and students finishing Sophomore class receive State License to teach. Send in room fee of \$10 to secure room for next session. Beginning with next Freshman class, Home Economics is made part of regular course and each regular student receives it without extra cost. Special courses in War Cooking and Conservation of Foods. Send for new catalogue explaining cost in Boarding Department and in Industrial Home. Worthy girls can secure loan of \$100.

J. L. JOHNSON, President

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### MISSISSIPPI COLLEGE

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A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest towns in Mississippi in her class.

Self-Help Club for 150 poor boys; dormitory on co-operative plan.

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## With the Fingers! Says Corns Lift Out Without Any Pain

Sore corns, hard corns, soft corns or any kind of a corn can shortly be lifted right out with the fingers if you will apply directly upon the corn a few drops of freezone, says a Cincinnati authority.

It is claimed that at small cost one can get a quarter of an ounce of freezone at any drug store, which is sufficient to rid one's feet of every corn or callus without pain or soreness or the danger of infection.

This new drug is an ether compound, and while sticky, dries the moment it is applied and does not inflame or even irritate the surrounding tissue.

This announcement will interest many women here, for it is said that the present high-heel footwear is putting corns on practically every woman's feet.

## STOP COUGHING



The simplest and best way to stop coughs, is to take **Foley's Honey and Tar**

You get the curative influence of the pine balsam together with the mollifying effect of the honey, and other healing ingredients. It leaves a soothing coating on the inflamed tickling throat, raises phlegm easily and puts a quick end to hard wearing coughs.

R. F. Hall, Mabe, Va., writes: "One bottle of Foley's Honey and Tar stopped a troublesome bronchial cough and irritation that had bothered me for fifteen years." Your dealer sells it. Try it.

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Holls, Felons are best treated by Carbolol. This wonderful compound stops the pain, "softens" and "cleans" out the inflammation. Large 25c boxes at good drug stores. Write Spurluck-Neal Co., Nashville, Tenn., for sample and literature.

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Sold for 30 Years. FOR MALARIA, CHILLS AND FEVER. Also a Fine General Strengthening Tonic. At All Drug Stores.

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element— expressing itself in intense, burning, elemental love for men, and a real and mighty and unaffected passion for their souls. Fact is, all else being normal in a preacher like that, he can't be a failure as a revival-meeting preacher.

### 6. He Must Know the Art of Exhorting.

The time used to be when our Methodist brethren were past masters in this fine art. However, now they seem to average no better in it than the rest of us. Which means that the art of exhorting is rather at a low ebb these times. The average preachers seem content to analyze their text, elaborate a few principles, make Gospel truths come out clear and appear reasonable, draw some philosophical deductions, spin out a few good illustrations from science, history and poetry—and then close! But that falls short of the ideal in evangelistic preaching. The truth made so plain that even a way-farer cannot help seeing it, must be urged home on the acceptance of the hearers. The appeal to the will to both appropriate the teaching and to act upon it, is almost as important as the presentation of the truth. Such appeals are what I mean by "exhortations." They are "as goads," as "the words of the wise," "as nails well fastened are the words of the masters of assemblies." They awake the conscience, sting the emotions, and scourge the will into action.

### 7. He Must Be God's Anointed.

So much so that out of every sermon he brings, comes the divine challenge: "I have a message from God to THEE!" For, after, all it isn't so much who the preacher in the meeting is, what his worldly-wise qualifications are, how varied his experiences have been, what his particular style is—if he comes really from God, with a fresh message from Him to the people, it will not take the folks very long to find it out—and his ministry in the meeting will not fail.

"There was a man sent from God, whose name was..." May everybody be able to say that much of all the revival preachers this year.

### A GREAT MEETING AT HAZLEHURST.

We began on April 3 and closed on the 21st, a great meeting in our church here. For some months before we had sought to get ready for the meeting. Our people were in an expectant mood. The congregations were more uniformly large than I have seen in any meeting during my six years' pastorate here. From the first day the business men closed their places of business for the day meeting, and the morning congregations were larger than I have ever seen in a meeting anywhere. While all our hopes and desires were not fully realized, yet a great blessing has come to our church and community, results which can never be set down in figures. There were forty accessions to the church, nineteen for baptism and twenty-one by letter. We feel that the enlistment of so many Baptists living here and holding membership elsewhere was itself a blessed work, both for them and for the

church.

Evangelist Ray Palmer, of the evangelistic force of the Home Mission Board, did all the pulpit work, and rarely is a community permitted to hear a more uniformly strong series of sermons than Dr. Palmer delivered to our people from day to day. His messages were the ripened fruits of years of pastoral and evangelistic work, and he seemed to be at his best at every service. He is clear and unsparing in his dealings with both sin and sins, and no less clear in presenting the only remedy in the cross of Christ. His work among us will not be forgotten in this community.

The service of song was led by Mr. Carl M. Cambron, also of the Home Board evangelistic force, and while he was at a disadvantage in having a severe cold and hoarseness, yet his work was of a high order. He organized a large choir and led the congregations in soulful singing of the old songs, which is a most attractive and helpful part of any meeting. His solo work was especially pleasing to our people. The work of these two brethren in Hazlehurst warrants me in commending them with all my heart to any church desiring sane and efficient evangelistic help.

Next Sunday will mark the beginning of the seventh year of my pastorate here. These have been happy years, and I trust they indicate some real progress in Kingdom affairs in the community. C. C. PUGH, Hazlehurst, Miss.

### GREAT REVIVAL IN VICKSBURG.

The First Baptist Church in Vicksburg is experiencing one of the greatest revivals in its history. The pastor, Dr. J. C. Greenoe, is doing the preaching. Great crowds are attending the services in spite of the fact that there are many various attractions and drawing cards at the schools, theaters and churches. There have been seventy-nine additions in the two weeks of the meeting, and the meeting still continues. Homes are being transformed; gamblers have been converted; hardened sinners are being reached.

Beginning about the 26th of May, Dr. Greenoe will assist in our meeting at Bowman, Ark. Since his arrival in Vicksburg there have been 136 Baptists tied on at the First Church. We plead that you remember us in your prayers for the salvation of Vicksburg. J. M. METTS.

### J. B. DE GARMO.

Bro. De Garmo follows himself in more meetings, I judge, than any evangelist in our denomination. The church that has him one year is almost sure to want him to return for the next meeting. Some want him for the third successive meeting. He has held his second meeting at Shaw and we thank God for his coming. He has dozens of applications for meetings that he can not fill. He has two vacant dates only between now and July. He has an open date May 20 to June 2. If you want him and will take him for that date, write him promptly at Blue Mountain, Miss., or some one else will be ahead of you. I. P. TROTTER, Shaw, Miss.

### GIVE "SYRUP OF FIGS"

#### TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm Tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

### HATCHED 117 CHICKS

John A. Clark, of Jonesboro, Ark., writes: "I hatched 117 chicks and did not lose one. Not a weak one in the flock." Mrs. J. B. Courson, Cordova, Ala., writes: "I have been using your tablets and did not lose a single chick. My neighbors want your tablets."

You will not lose a single chick either, if you will use Reefer's Ready Relief, which every poultry raiser knows saves baby chicks from dying of that dreadful white diarrhoea plague. A package of this new scientific discovery will save 500 baby chicks. Aren't 500 of your baby chicks worth \$1.00? That is less than one-half cent apiece. I take all the risk and will refund every penny of your money if Reefer's Ready Relief fails to save your chicks. A million dollar bank backs up this guarantee. Send for a dollar package today, or write for my free poultry book which tells the experience of a man who has made a fortune out of poultry. E. J. Reefer, 6404 Reefer Building, Kansas City, Mo.

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Throughout the day in the household the mother must face the burns, stings, cuts, bruises, sores, boils, etc., of the children. Gray's Ointment gives immediate relief, soothes the pain, wards off blood poison and immediately begins its healing effect. Its constant use for ninety-seven years has made it a family word in every household. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.

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## ALIEN IMMERSION.

The subject is a very touchy one. We know no topic suggested for consideration which seems so explosive. There is a vast difference among Baptists as to the importance of the subject. Some think the whole matter so insignificant as to thoroughly discredit the intelligence of any person who has one word to say about it.

Others seem to see in the practice of receiving these immersions performed by preachers of other denominations, the complete abandonment on the part of Baptists of about all the distinctive principles they have which are worth standing for.

The practice necessarily involves the adoption of the "branch theory" of the churches—that is, that the different denominations are all branches of the one church of Christ, which has only an ideal existence. All admit that the command to disciple and baptize the nations was given to the church of Christ. This is attested by the practice of all denominations. Therefore the recognition of the official acts of these various denominations is to place our own organizations on a par with theirs.

The practice displaces the real authority of the Kingdom of Christ on earth by transferring that authority from the church to the individual. In all the teaching of our Lord the source of authority—final authority, is in the church. The church is the active agent in baptism, while the candidate is supposed to be passive. "Be baptized" is the command to the individual. "Baptize" is the command to the church. So to allow the candidate to decide whether he has been baptized or not is to launch out in a course, which, if followed to its logical end, would admit to church membership those who have been only sprinkled. None of us would dare say that all who have been only sprinkled are insincere. If the matter is to be decided by the individual, then the brother who sincerely believes that sprinkling is baptism and who has been only sprinkled should be admitted to membership in the church. But on the other hand, if it is for the church to decide the matter, upon the ground that it is charged with the responsibility of the whole matter, then the individual should approach the church, not in the attitude of deciding upon the validity of his own baptism for himself, but rather in the attitude of complete submission to the authority of the church.

In the third place, the practice renders the Baptist position on restricted communion utterly untenable. If all who have been immersed have been baptized then there is no logic which will bar them from the communion table.

The whole question is a troublesome one. It is causing alienations and divisions and crippling our work. The strength derived from receiving these few persons who desire membership in our churches on this irregular baptism is negligible whereas the controversy and contention which the reception of them has caused have been the cause of no end of trouble. We are all agreed that Baptist baptism is a "legal tender;" why, then, under-

take to pass the money which many of the brethren regard as counterfeit?

Finally, this matter cannot be sneered "out of court." The world is disgusted with the type of Christianity which lies impotent in the midst of these times of stress and trial. The churches—so-called—in Europe have been corrupted by the very thing which some American Christians seem to regard as the one supreme attainment to be sought at the expense of anything else—that is, union—unity. Russia has had one church. Germany has had one church, and the one church so persistently sought by our people here would probably be no better and accomplish no more for Christianity—Word and Way.

## AT SERVICE WITH THE CHOCTAW INDIANS.

Last Sunday morning our pastor announced that he had invited the Indians and teachers from the Indian School to attend our evening service, and asked that seats be reserved in middle aisle in front.

As I had never seen any very large number of Indians together and had never seen any Indians at church I was eager for service time, and we went early to watch them march in. They came early and while we could not see as well as we would have liked at night we got impressions of very odd and picturesque attire—I saw red shawls made for arm use—seemed to be slipping off the arms, and of long black hair in ropes and plaits hanging down—all were bareheaded, the hair tied with red ribbons. The pastor said a few things by way of introducing the Indians into the service and among others spoke of his visit to their school, and of their promptness and punctuality, their responsiveness to all attempts to help them—many walking great distances to school. He said that among other things that impressed him very forcibly he saw a white table cloth the Indians had been eating off of for a week and there was only one small spot and that had been dropped by the teacher. He commended them for cleanliness and for close attention to duty.

When our choir had sung opening hymn and pastor had read the scripture and led in prayer, he asked the Indians to sing, and they did—the teacher led, keeping time with her hands in an odd way by closing the fingers as her hands came together, and spreading her fingers as her hands were spread out to each side—their eyes followed her hands closely and their voices kept perfect time. They sang "Bringing in the Sheaves" and "Jesus Included Me"—the leader's voice was extremely loud and clear, and the Indians' voices blended as one tone and sounded like a plaintive undertone to her singing.

Our pastor then asked an Indian preacher to lead in prayer and he

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prayed in Choctaw—kneeling—all knelt—sat all through the service with heads reverently bowed. I understood only two words of the Indian's prayer "Choctaw"—"Jehovah."

The pastor then preached from the text "As Moses lifted up the serpent in the wilderness," etc., and made the sermon so simple and clear—he told the beautiful Old Testament story about the children of Israel wandering in the wilderness, bitten by serpents; how Moses made the brazen serpent and lifted it up and told all who looked they would be cured; then he brought the connection with the new dispensation and told about Jesus lifted up on the Cross, and explained how Jesus had said that all who looked to Him might be saved from the serpents of sin that are crawling about biting people and poisoning the moral and spiritual natures; and then he quoted that exquisite song:

"There is life for a look at the crucified One

There is life at this moment for thee,

Then look, Sinner, look unto Him and be saved

Unto Christ who was nailed to the tree."

Then he asked all who desired to look to Jesus and be saved from sin to hold up the hand an many hands went up and many among the Indians; showing their ready responsiveness to the Gospel of Jesus.

After service by special request the Indians sang again "Where Me Leads Me I Will Follow," then their teacher called each letter of the alphabet and they responded with a verse of scripture beginning with the letter called—and when she called "F" they sounded forth so impressively with Jno. 3:16. I wish you could have heard them. Then they sang a little "Good-Bye" song they had been taught at the school and marched out.

I was so impressed with the fact that they were very reverent and worshipful and that all knelt in prayer.

The men looked so big and strong. There were some tiny children. A man said some of them had walked six and some ten miles to the church and I am surprised that they have not been attending church all along.

The pastor seemed to be so glad of an opportunity to preach to them, said he considered it an opportunity and a high privilege.

To me the thought of a race that has almost been allowed to die of neglect is extremely sad—tragically sad and we should take hold of a person nearly dead of poverty and neglect we should all the more energetically take hold of this race and endeavor in every way we know how to help to renewal of life and vitality; this will come slowly—but if we pray and work with faith and love we will re-establish this fine race—a race that is known all over our nation as zealous, loyal, staunch, true and virtuous and honest.

TESSA W. RODDEY.

Union, Miss.

Editor Baptist Record: It was my privilege and pleasure last Saturday and Sunday to assist Rev. W. A. Murray in his regular monthly services at Enon, a Baptist church situated about fifteen miles from the county seat, and several miles from the near-

est railroad. I spoke Saturday afternoon to a congregation whose numbers would have delighted the heart of most any town pastor. And the attendance and interest Sunday was enough to delight anybody who rejoices in the progress of the kingdom.

One year ago last January, Rev. W. A. Murray, who had a short time before been called to Enon, inquired if they had a Sunday school. This is about the reply he received: "We've got something we call a Sunday school, with from fifteen to thirty members, practically all of whom are young people." "Let's build a Sunday school," urged the pastor. "I have tried for fifteen years," replied one of the deacons, "and I don't believe we can do it." The indomitable pastor replied: "If you love the church and Sunday school, line up with me; but if you don't, just keep quiet and don't get in our way." This brother did line up, as well as other loyal souls who were eager for service. And last Sunday, which was not "rally day," mark you, out of an enrollment of 218 there were present 165 members of the Sunday school, besides fifteen visitors. The classes are separated by curtains. They have a large Cradle Roll, a Home Department in process of organization, and lack but about three points of classifying as an A No. 1 school. Why cannot every rural school in Mississippi accomplish what this one in the northern part of Walthall has? It just requires a pastor who not only talks Sunday school, but works it, and a few loyal people as a nucleus.

ARTHUR L. WILLIAMS.

Tylertown, Miss.

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GOOD NEWS FROM BROOKSVILLE

Our hearts are filled with joy as we write this note to you. We have just passed through some refreshing showers that came near being a downpour. That is, of blessings.

First, beginning on Sunday, April 14, there came to our town the unsurpassed teacher and preacher, though unordained, J. E. Byrd. Twice each day he taught a class in the New Normal Manual with a grip and zizz, that made us all better workers for the cause. On Sunday the Lord, through him, sent us two of the most excellent messages we have ever listened to. Then on Monday and each day following, besides the training class, the following preachers came to us for two addresses, one in the afternoon and one in the evening, in the order mentioned: Bro. Ray of the Seminary, of Louisville, Ky., a blind preacher; J. D. Ray, of Starkville; Dr. J. B. Lawrence, of our State Convention Board; E. J. Caswell, of West Point, for the afternoon, and P. C. Barkley, of Macon, at night and Friday morning; then A. L. O'Briant of Okalona, at night again. All these speakers brought us inspiring messages that left us on the mountain.

We had taken our special offering for Foreign Missions on the fourth Sunday in March, amounting to somewhat over \$100. Then on the last Sunday in April we had our offering for Home Missions and cantonment work. Here we felt the effects of the help from the preachers in our institute. When we were ready to telephone our report to Dr. Lawrence on Tuesday we informed him that we were sending \$389, besides the fact that we are a little ahead of the budget we were asked for by the Board. This is the best offering that has ever been made from the church for any one thing in cash, or its equal. Some real giving was done that day.

As a result we are ready to face greater tasks than ever, and make greater sacrifices. This in the face of the fact, too, that the drive was on for Liberty Bonds, in which our community is by no means ashamed of its record. We are in the war to win, but we must not forget that even a greater war is on in which our arch enemy is Satan, and we must win that too. My message to my people is to be true citizens and answer all calls to the government, but above all be true citizens of the greater Kingdom and answer the calls of God.

Pray for us in our work here for we are needy of the prayers of the brotherhood.

PASTOR WILLIAMS.

FIRST CHURCH VICKSBURG.

God has been very gracious to us here. Our new pastor, Dr. J. C. Greenoe, began his work here on February 1. He found "the people had a mind to work," and organized the forces for more effective work. The Holy Spirit worked on the hearts of the members and non-member Baptists and of those "without hope" so that the church was revived, old church letters hunted up and brought out, and unbelievers convicted and converted. Up to April 14 thirty-four had joined the church.

Then a series of meetings was begun, services being held each night,

the pastor doing the preaching, the choir leading the singing, the church prayin' and working, and "God gave the increase." So far 101 have united with the church since the meeting began (it has not yet closed), making 135 additions since February 1.

We have the blessing; to God be all the glory.

B. W. GRIFFITH.

ON THE RANGE.

Camp Beauregard, La., April 20.

Dear Dr. Lipsey: At last a chaplain has come our way. We are so glad to have him. We have had two very spiritual services today. He is getting right into the confidences of the men. You will not only be surprised but delighted, I am sure, when I tell you it is Bro. A. A. Stanley. He was student in Mississippi College in 1910. He was called last week to take up the work. He lacked one quarter at Louisville completing his work.

Can you imagine a commanding officer of a regiment with a silver eagle on his shoulder being a member of our Bible Study Class? This was Col. E. B. Boyd, who came to us last week. He is one among us for the cause.

Last time I heard from my papers for chaplaincy in military channels they were being approved. I appreciate your friendly expressions regarding them.

We always enjoy the Record and give it first place on our magazine and paper shelf, made of a split log. All of our shelves, seats and writing tables in the chaplain's quarters are made of split logs—some living. Come to see us. Fraternally yours,

J. A. RICHARDSON.

FAREWELL SERVICE.

That was a beautiful service given by our Methodist friends when on last evening they turned their usual prayer meeting into a farewell service in honor of Bro. J. J. Richards and wife. Brother Richards and family have been residents of Hollandale for 42 years. Now they are leaving us make their home in Montgomery, Ala. Their dear old home for 42 years has had its preachers' room, and many of our Delta preachers have enjoyed its rest, comfort, peace and Godly atmosphere. While they are loyal, faithful Baptists, they are ever ready to lend a helping hand to other denominations. The good Methodists proved this fact in their farewell service. Their church was beautifully decorated in patriotic colors, and roses. The music consisted of old-time songs, favorites of Brother Richards—"Higher Ground," "Jesus, Lover of My Soul," "Face to Face," and others.

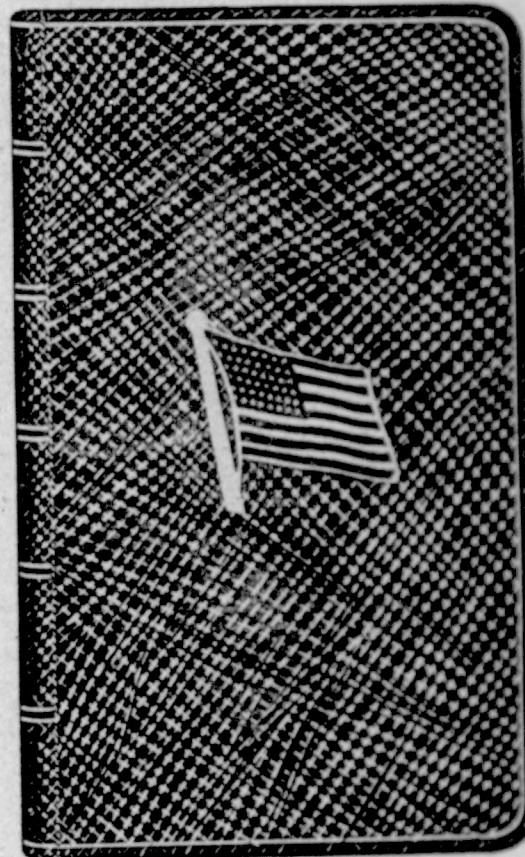
Then in an informal way, speeches of love and appreciation were made. Many dealt in reminiscences. Here are a few of the many:

"I learned to love Brother Richards years ago, when he worked shoulder to shoulder with our pastor in putting liquor out of Hollandale."

From the Sunday school superintendent: "You remember the time, Brother Richards, years ago, when

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Jackson, Miss.

you put your hand on my shoulder and said, 'Friend, you are not leading a Godly life,' and we went to a back room of my store and we had it out on our knees."

One spoke in a loving, tender way of the Bible class that he had organized in their church before he had a church of his own faith. Another spoke on loyalty, using Brother Richards as an illustration of the meaning of that splendid word. Loyalty to his own church, to the other churches of the town, as a citizen, but most of all loyalty to his Master.

After the speech-making everybody went up to bid them goodbye, and in so doing placed about them bunches

of beautiful flowers. When the friends had had their goodbye words, the dear old couple were left standing in a bank of roses. As we looked at these splendid, dearly beloved soldiers of the cross, our minds ran back to the patriarchs of old, and when his flattering goodbye words were said and he raised his feeble hands for the benediction, our hearts went out to God for blessings upon them, and we wended our ways silently home, feeling that it was good to have been there.

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## Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

### JESUS EXERCISES KINGLY AUTHORITY.

Mark 11:1-33.

Lesson for May 19.

Motton Text—"All authority hath been given unto Me in heaven and on earth."—(Matt. 28:18.)

Lesson Connection.—The incidents of last lesson occurred while Jesus and His disciples were on their way to Jerusalem from Perea the week before the crucifixion. The incidents of the present lesson fall on Sunday, Monday and Tuesday before the crucifixion on Friday. The triumphal entry was on Sunday, the cleansing of the temple was on Monday, His authority questioned on Tuesday.

#### 1. Authority Exercised (vs. 15-18.)

On Sunday the day before cleansing the temple Jesus had publicly offered Himself as King of the Jewish nation. Or the following day he manifests His authority as king.

1. Conditions in the temple.—In order to appreciate the significance of the conduct of Jesus in cleansing the temple, it is necessary to get the picture of the temple conditions before us. The annual Passover Feast was approaching and Jewish worshippers from all parts of the world had gathered there. Every adult Israelite was required to pay a half shekel annual temple tax (about 33 cents.) This tax had to be paid in Jewish money. Hence money changers found it profitable to be on hand with Jewish coin into which the currency of the pilgrims from other nations might be converted. These money-changers were guilty of twofold evil, that of stealing from the pilgrims in making change; that of plying their dishonest trade in the temple where people were trying to worship. The animals for sacrifice were brought into the temple area and public stands for the sale of these to the worshippers were thickly located there. So the lowing of the animals, the clank of coin, the hoarse shouts of animal and money vendors form an unenviable environment for the worship of Jehovah God. What of the decaying religious life that would permit such things?

2. The thieves thrust out.—Just three years before Jesus had found the temple in the same condition and cleansed it. The same conditions prevail again. In all probability the practices were resumed immediately. On Sunday following His triumphal entry Jesus had gone into the temple and looked around on these abominable conditions. Monday morning He made short work of it. He cast them out, then overthrew the tables of the money-changers and even the seats of the dove-sellers. Jesus does not put on the soft pedal in characterizing these fellows "My house shall be called of all nations the house of prayer" (Isa. 56:7) "but ye have made it a den of thieves." They were guilty of profaning God's place of worship. The holy nature of Jesus Christ revolted at such profanation. What is the point of the

incident? Horace Bushnell well said, "The very point of the incident is, not that He, by mere force, can drive out so many men, but that so many are seen retiring before moral force of One, a mysterious Being, in whose face and form the indignant flush of innocence reveals a tremendous feeling they can nowise comprehend, much less are able to resist."

#### II. Authority Questioned (27-33.)

Verses 20-26 are the sequel to verses 11-14. The fig tree had withered away Jesus used this as an occasion to set forth the omnipotence of faith. The fruitless fig tree was a type of the Jewish nation. The cursing and withering of the fruitless tree was the prophetic judgment of His kingly authority upon the fruitless nation.

1. The question.—The incidents of Monday passed and the stunned temple traders recovered their equilibrium. Quite likely they made up their minds not to protest vigorously but to accept the inevitable. But there were some who determined to "raise up" about it. Who could it be? Their maesties, the chief priests the scribes, the elders. They composed the Sanhedrin. They had authority over the temple and by their permission the profanation had taken place. So on Tuesday as Jesus walked in the temple, thees watch-dogs of religious authority were on hand to contest Jesus's authority for Monday's acts. Two questions were put to Him: First as to His right "By what authority doest thou these things?" No man has a right to do such things without proper authority. Second, as to the source of the right, "Who gave you this authority?" They challenge Jesus to produce His credentials. In their unerring judgment the diploma of authority could be granted only by them. Jesus did not have the O. K. of any of these dignitaries. So He had committed an unpardonable offense. But the real trouble is not that of the authority of Jesus, but His popularity. Verse 18 tells us that these functionaries began to plot His death; for they feared Him on account of His popularity. The question of authority was only camouflage to hide the real grievance.

1. The answer.—Jesus's answer is striking as well as significant. He conditions His answer to their question upon their answer to His question. His question is regarding the Baptism of John, "Was it from heaven or of men?" This was not a mere counter question to puzzle his opponents and put them to silence. It was a real logical dilemma to accept either horn of which would put them to the bad. So they reasoned among themselves. Jesus read their thoughts—"If we shall say, From heaven; he will say, Why then did you not believe him?" They had had sufficient evidence that John baptized with authority from heaven, but they refused to believe him, because his message cut athwart their hypocritical lives. Under no circum-

stances were they willing to accept this horn of the dilemma. On the other hand, they reasoned, "If we shall say, Of men; they feared the people." Why did they fear the people? Because the multitude looked upon John as a prophet from God. They were afraid of losing their popularity with the multitude who regarded John as a prophet. They also feared violence from the people. So these dignitaries backed out of the dilemma by saying they did not know about John's baptism. They were lying. They did know. So the question of authority with both Jesus and John was left unsettled. Jesus answered their final reply with the pointed statement "Neither do I tell you by what authority I do these things."

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## NEWS IN THE CIRCLE MARTIN BALL

President Dickens has announced that it is no longer necessary for students to take German in Ouachita College to obtain a diploma. It is now an elective study. The teachers will be ready to teach German if any student desires it.

This week Pastor Farr of Shelby, is conducting a meeting at Lula. The meeting starts off nicely. The church is willing to work.

Last Sunday was a fine day for the Clarksdale Saints. The overflow congregation, the large Sunday School and four additions, one by statement, an old man who had lived out of the church many years, one by baptism and two splendid members by letter. A good day all around.

Dr. Ben Cox of the Central Church, Memphis, has been secured to aid Pastor Fleetwood Ball in a meeting at Lexington, Tenn., in June. Pastor and people are rejoicing at his coming.

Dr. F. H. Farrington, who has succeeded so well in his work at Monroe, La., begins his labors as pastor of the First Church, Jackson, Tenn., next Sunday.

Prof. M. W. Robinson has resigned his position in the Baptist College, Marshall, Texas, and accepted the presidency of the Baptist College at Rusk, same state.

Dr. W. D. Nowlin of Louisville, Ky., has recently published a book "What Baptist Stand For." Editor Penick of the Baptist Builder says: "All that Bro. Nowlin writes is good enough for all Baptists to read." We say Amen.

We are extremely sorry to learn of the verification of immoral conduct on the part of Ben M. Bogard at Princeton, Ky. It makes it look worse that he accused the "conventionites" of framing a plot against him. All convention men would be glad to protect him if he had been innocent.

Pastor J. W. Storer is doing his own preaching in the church at Paris, Tenn. He has Prof. Fred Scholfield and his wife to lead the music. The prospect is fine for a good meeting.

This week's issue of the Baptist World has a splendid picture of the proposed Baptist Hospital at Louisville, Ky. In fact it is a hospital number. Dr. M. P. Hunt is the leader in the enterprise.

At noon April 30 all apportionments of the Kentucky W. M. U. had been met. Foreign Missions had run over \$7,000 and Home Missions \$1,000. They went beyond this by midnight.

Dr. J. W. Mitchell, who served as Associate Editor of the Religious Herald, Va., for quite awhile, has now become Editor in Chief of the Florida Baptist Witness. He is a strong man and will add much to the Witness.

On account of ill-health, Miss Buhlmaier, who has served so long and so faithfully as port missionary under the Home Mission Board, has been compelled to give up her work. We will all feel her loss very much.

A soul-winning campaign has just closed in Durham, N. C. Three hundred have already united with the

churches. Dr. John A. Wray was the preacher at the First Church. He is pastor at Monroe, N. C.

Dr. John Roach Stratton of Norfolk, Va., has accepted a call to the Calvary Church, New York, where Dr. R. S. McArthur was pastor so long. His leaving the Southern Baptists will be felt.

Dr. J. B. Hudson, for 45 years pastor of the Pine Street Church, Richmond, Va., will make his home with his daughter at Chilhowie, Va. He will continue to preach to nearby churches.

We extend a cordial welcome to Rev. S. K. Shults, who follows Bro. Cinnamon at Senatobia. He will find a splendid church in good working order.

Dr. R. M. Inlow did the preaching in the New South Memphis church last week. Twenty-seven were received into the church—23 by baptism. Pastor J. R. Burk is happy over the good meeting.

Dr. Luther Little, who went from the First Church, Jackson, Tenn., a few months ago, to Charlotte, N. C., recently held a meeting in his church, doing all the preaching. There were 60 additions.

The First Church, Gloster, has called Rev. C. E. Welch of Mt. Calm, Texas, to the pastorate. We have not learned whether he will accept or not.

### "A WARNING TO CIVILIANS."

Now, you men who were not drafted, and who wouldn't volunteer, When you heard your country calling out in tones so loud and clear; Just take a word of caution—if you ever get a chance—

"Don't steal a soldier's sweetheart, while her boy is off in France."

Just remember while you're staying there at home and at your ease,

That her soldier boy is fighting in a land across the seas;

He is facing German legions with but a picture to remind him

Just how the girl looks in the land he left behind him.

Though his faith is true and steady, fast, oft times his thoughts will roam

To the girl he left behind him, and the fellow back at home;

Though he never doubts his sweetheart, he will always doubt the men.

So you better all behave yourselves, till he comes home again.

For in the distant future he may come home to her,

And if you've played him false, he will start a little fuss;

So take this bit of fool's advice—Do not take a chance;

Don't steal a soldier's sweetheart while her boy is off in France.

—Newton Hamilton.  
M. M. C. Detachment, Aviation Signal Corp., Company 1237, Camp Hancock, Ga.

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## A GREAT MEETING AT HAZLEHURST.

We began on April 3 and closed on April 15 a great meeting in our church here. For some months before we had sought to get ready for the meeting. Our people were in an expectant mood. The congregations were more uniformly large than I have seen at any meeting during my six years' pastorate here. From the first day the business men closed their places of business for the day services and came, and the morning congregations were larger than I have ever seen in a meeting anywhere. While all our hopes and desires were not fully realized, yet a great blessing has come to our church and community, results which can never be set down in figures. There were forty accessions to the church, nineteen for baptism and twenty-one by letter. We feel that the enlistment of so many Baptists living here and holding membership elsewhere was itself a blessed work both for them and for the church.

Evangelist Ray Palmer, of the Evangelistic force of the Home Mission Board, did all the pulpit work, and truly is a community permitted to hear a more uniformly strong series of sermons than Dr. Palmer delivered to our people from day to day. His messages were the ripened fruits of years of pastoral and evangelistic work, and he seemed to be at his best at every service. He is clear and unswerving in his dealings with both sin and sins, and no less clear in presenting the only remedy in the Cross of Christ. His work among us will not be forgotten in this community.

The service of song was led by Carl M. Conbron, also of the Home Board evangelistic force, and his work was of a high order. He organized a large choir, and led the congregations in beautiful singing of the old songs. His work was especially pleasing to our people.

The work of these two brethren in Hazlehurst warrants me in recommending them with all my heart to any church desiring sane and efficient evangelistic help.

C. C. PUGH.

## THE BEST FIRM.

A pretty good firm is Watche & Walte,  
And another is Attit, Early & Layte;  
But the best is probably Grinn & Barrett.

## WORD FROM HOLLANDALE.

I want to thank the folks who remembered us in their prayers during our meeting. We felt their influence. Bro. McComb came to us second of April and remained ten days. Rightly dividing the word of truth with tact and marked power. Thirty-one were added to the church—nine by letter and twenty-two by experience of grace. Useless to say, the church was greatly blessed.

We had Prof. Edward Hoffman from Clark Memorial College, to direct the singing and give us the gospel in song. This he did well and to the delight and edification of all. Bro. McComb is generally known in the surrounding states and needs no words of praise from me—but Prof. Hoff-

man is comparatively new and I want to commend his work here. He is refined and genteel and sings to the delight of all.

I experienced the unique pleasure of baptizing our own boy last night.

In gratitude,

R. L. BUNYARD.

April 15th.

FIRST BAPTIST CHURCH  
GRENADA.

We have just closed a gracious meeting here at the First Baptist Church. The meeting ran 12 days. Bro. W. E. Farr of Shelby, Miss., did the preaching and Bro. Thos. E. Gates of Jackson, Tenn., was with us the first week of the meeting to lead the singing.

Bro. Farr did some splendid preaching. His sermons grew better every day during the meeting, and were well received and greatly used of God. Farr is good help in a meeting. He is a hard worker and God honors his faithful efforts and gives him results.

Bro. Gates in his singing added much to the meeting. He brings the gospel in song and does it tenderly and effectively. These faithful men of God have been a great blessing to us and to the community at large. We praise God for sending them our way.

There were 33 professions and 26 additions to the church, 24 for baptism and two by letter. Upon a whole the meeting was quite a success. Our Lord was with us from the beginning to the end. We are grateful to Him and shall try to render better service.

Fraternally,

J. B. QUIN.

## DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## REV. DANIEL H. S. COX.

Rev. Daniel H. S. Cox died at Doddsville, Miss., March 14, 1918, at the age of 63. Bro. Cox was a native of Friars Point, Miss. He entered the ministry in early manhood and for 40 years was one of the best and most orthodox Baptist preachers in Mississippi. In the year 1894 he married Miss Mary Cox of Crystal Springs, a lady of culture and Christian refinement, having the same name but no kin.

An accident in early childhood deprived Bro. Cox of an arm. Throughout his useful life thousands of children first knew him as the good man with an empty sleeve. The writer is the son of a Baptist preacher who suffered the loss of a leg and often looked upon him with a sympathy not foreign to the paternal. Two girls, ages 9 and 6 preceed him "over there." His wife and a daughter, Mrs. R. D. McLain survive to keep fresh the memory of so good a husband and father. Bro. Cox at various times filled some of the leading pastorate in Mississippi.

In the Delta he was a pioneer, he understood us, our virtues he cultivated, our errors he graciously refused to magnify with the "Holler than thou" gloss. He believed the

gospel he preached that God will save all who call upon Him. Bro. Cox is the first of Doddsville Baptist church and only member to pass away. Bro. Cox was serving Blaine and Lula at the time of his death. He had by

preference half time work on account of failing health. We extend sympathy to Mrs. Cox and Mrs. McLain and other friends and relatives.  
W. J. CHAPMAN  
Clerk of the Church.

## RECENT PUBLICATIONS

Not only should the superintendent of the main school read these books, but the superintendent of the various departments should read and study them. The authors are well acquainted with their subjects and the plans proposed are safe, sane and trustworthy.

PLANS AND PROGRAMS, by Miss A. L. Williams, For the Cradle Roll, Beginners and Primaries.

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| 1. Cradle Roll or Baby Home Department. | 6. Plans Continued.  |
| 2. Principles of Child Nature.          | 7. Programs.   |
| 3. Principles of Teaching.              | 8. Special Programs.   |
| 4. Principles of Graded Lessons.        | Appendices—Music List, Book List, Songs for various occasions. Price: paper, 35c; cloth 50c. |
| 5. Plans.                               |  |

THE INTERMEDIATE DEPARTMENT OF THE SUNDAY SCHOOL, by L. P. Leavell.

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| 1. Intermediate years—a bird's-eye view.   | 8. The general officers—how they may help the Intermediate department.           |
| 2. A glimpse both ways.  | 9. The departmental officers.  |
| 3. Some mental and spiritual traits of the Intermediate Pupil.                         | 10. The Intermediate standards, programs and promotions.                         |
| 4. The Teacher.  | 11. The spiritual development of the Intermediate pupils.                        |
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